

INTERCULTURAL BILINGUAL EDUCATION: LINGUISTIC FOCUS

INTERCULTURAL BILINGUAL EDUCATION: A SYSTEMATIC REVIEW IN LATIN
AMERICA FROM A LINGUISTIC PERSPECTIVE

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LICENCIATURA EN BILINGÜISMO CON ÉNFASIS EN INGLÉS

DISEÑO DE PROYECTO DE GRADO

PEREIRA

JUNIO 16 DEL 2020

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AMERICA

TRABAJO DE GRADO COMO REQUISITO PARA OPTAR POR EL TÍTULO DE
LICENCIADAS EN BILINGÜISMO CON ÉNFASIS EN INGLÉS

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Acknowledgments

En primer lugar, quiero agradecerles a mis padres porque sin su apoyo este logro no hubiera sido posible, gracias por sus esfuerzos y sacrificios durante todos estos años, y por siempre haber creído en mí. A mi familia por siempre haber tenido una palabra de aliento en los momentos difíciles. Quiero agradecerle a la profesora Isabel Cristina Sánchez por haber creído en nosotras y en este proyecto. También a todos los miembros del semillero SIES que me permitieron ser parte de un equipo tan maravilloso. A la Licenciatura en Bilingüismo y sus docentes que apoyaron este proceso, y me ayudaron a crecer personal y profesionalmente. A mis compañeros y amigos gracias por todo lo brindado, siempre los llevare en mi corazón. Finalmente, le dedico este proyecto a mis abuelos que siempre creyeron en mí, y que el día de hoy ya no me acompañan. Los quiero a todos.

(Valentina Acevedo Pinzón)

Quiero agradecer a mis padres que, debido a sus grandes esfuerzos, me permitieron crecer personal y profesionalmente durante este tiempo. También quiero agradecer a mi familia, mis amigos, mis compañeros de clase e incluso a los profesores por el apoyo brindado para terminar este proyecto con éxito. También quiero dedicar este logro a las personas especiales que no están físicamente conmigo, pero estoy segura de que desde el cielo siempre me envió aliento para enfrentar muchas dificultades. Finalmente, me gustaría agradecer a nuestra asesora Isabel, que siempre estuvo allí, dándonos apoyo para continuar y dedicándonos su tiempo con amor y paciencia. Los amo a todos

(Valentina Orozco Jiménez)

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El agradecimiento de este proyecto va dirigido especialmente a mi familia por ser los principales promotores de mis sueños y quienes me apoyan y aman incondicionalmente.

También quiero agradecer profundamente a mis compañeras de tesis por todo el conocimiento que me han brindado y porque sin ellas la culminación de este proyecto no hubiera sido posible. De igual forma, gracias a la universidad Tecnológica de Pereira quien me abrió sus puertas hace cinco años y me permitió además de crecer profesional y académicamente, vivir experiencias maravillosas que contribuyen a mi vida y ser exuberantemente. Finalmente, gracias a la profesora Isabel Cristina, quien fue nuestra asesora y nos compartió sus conocimientos, dedicación y apoyo en todo momento para lograr objetivos como este.

(Tatiana Rodríguez Gallego)

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Abstract

The present monographic paper seeks to explore and document the characteristics of how an Intercultural Bilingual Education (IBE) model is implemented in Latin America, based on a linguistic focus. The construction of this project is designed under the methodological structures proposed by Kitchenham (2004) and García-Peñalvo (2017). First, the articles are searched through established databases; then, the amount of information found is filtered using a criteria selection; next, the studies are assessed according to the level of relevance to the project; finally, the most relevant research articles are systematized using an analytical matrix in order to document the information gathered. The findings showed that the IBE models are characterized by being mostly implemented in majority contexts, promoting mainly an additive bilingualism, and carrying out methodological processes that require improvement, especially in terms of linguistic activities.

Key Words: Bilingualism, Intercultural Bilingual Education, Sociolinguistic Contexts, Systematic Literature Review.

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Resumen

La presente revisión sistemática de la literatura busca explorar y documentar las características de cómo un modelo de Educación Intercultural Bilingüe (EIB) es implementado en Latinoamérica, basado en un enfoque lingüístico. La construcción de este proyecto es diseñada bajo las estructuras metodológicas propuestas por Kitchenham (2004) y García-Peñalvo (2017). En primera instancia, los artículos son buscados a través de bases de datos previamente establecidas; después, la cantidad de información encontrada es filtrada a través de unos criterios de selección; luego, los estudios son evaluados de acuerdo al nivel de relevancia para el proyecto; finalmente, los artículos de investigación más relevantes son sistematizados a través de una matriz analítica para así documentar la información recogida. Los resultados mostraron que los modelos de EIB son caracterizados por ser implementados mayormente en contextos mayoritarios, por promover principalmente un bilingüismo aditivo, y por llevar a cabo procesos metodológicos que requiere mejoras, especialmente en cuanto a actividades de lengua.

Palabras Clave: Bilingüismo, Contextos Sociolingüísticos, Educación Intercultural Bilingüe, Revisión Sistemática de la Literatura.

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Justification

Latin America has been identified worldwide due to its ethnic diversity, especially in terms of indigenous communities. Currently, there are 826 indigenous groups with 45 millions of people, which represent 8,3% of the entire population of Latin America (Comisión Económica para Latinoamérica - CEPAL, 2013). In more specific terms, Brazil, with 241, occupies the first place in the list of the most diverse countries in terms of indigenous communities; it is followed by Colombia with 83 and Mexico with 67. These different groups speak around 420 native languages, some of these languages are spoken in more than 1 country as it is the case of the Quechua language (Fondo de las Naciones Unidas para la Infancia - UNICEF, 2009).

With these numbers in mind, it is evident that the diversity of indigenous communities and languages is decreasing. Another fact presented by Banco Mundial (2019) shows that one in five of these communities has already lost its language in the past decades. In addition, 26% of the native languages spoken nowadays are in critical danger or are almost extinct (Fondo de las Naciones Unidas para la Infancia - UNICEF, 2009). Therefore, it is stated that (Delgado, 2019) this situation needs serious attention due to the fact that when a native language disappears, identity, collective memory, and knowledge disappear with it. In this sense, the reasons for the languages' disappearance are diverse; according to the article "Lenguas indígenas, un legado en extinción" (Delgado, 2019) the reasons "[...] are not limited to linguistic processes such as the transmission of the language among generations, the neglect in registering the oral traditions, or the sociolinguistic context". The author asserts that the main reason for the extinction of the languages is related to conditions such as

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poverty, social exclusion, political conflicts, and ignorance of the indigenous rights.

However, other authors declare that education is also another fundamental factor for language lost. For instance, Alarcón (2007) establishes that from the conquest time, education was directed mainly for learning about religion and Spanish; the author mentions that indigenous people were forbidden of speaking or using their native language resulting in identity lost. Nevertheless, he asserts that even though there has been a development and improvement of strategies for the revitalization of language and culture within education, geographic, social, political and economic aspects are still an impediment for this revitalization. Besides, the 'bilingual education model' proposed results in a monolingual program that only supports the development of communicative competences in the Spanish language. For this reason, Jiménez-Naranjo and Mendoza-Zuany (2016) allege that bilingual education not only lacks bilingual teachers, bilingual pedagogical texts from an intercultural and linguistic perspective, but it also lacks the applicability of the educational model due to curricular deficiencies.

Education, then, needs to address the linguistic, cultural, and sociocultural dimensions of indigenous communities; this means that education should be meaningful, and it should contribute to language maintenance or revitalization of the indigenous languages. Thus, according to Mojica (cited by Granja. 2017), from his experience as a Kogui teacher in an indigenous community in La Sierra Nevada de Santa Marta, Colombia, he thinks that there should be a balance between the western and the native knowledge. Additionally, he states that:

[...] lo más importante no es aprender matemáticas o ciencias, lo más fundamental es que el niño en contextos indígenas aprenda a manejar las dos lenguas: su lengua, que

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es la propia, y la lengua castellana, con eso le basta para entender las otras disciplinas.

[the most important thing is not learning about maths and sciences, the most fundamental aspect is that the child in indigenous contexts learns to handle the two languages: his native language, which is his own, and the Spanish language, that is enough to understand the other disciplines]. (Granja, 2017).

Similar to Mojica, Salamanca (cited by Granja, 2017), a Mapuche teacher in Chile, proposes that:

la educación que se imparte en comunidades indígenas tenga políticas diseñadas con los interesados y beneficiarios, en instancias de trabajo que permitan recoger las necesidades, intereses y expectativas; consensuar metas y objetivos que sirvan de base para la propuesta de programas de estudios, propuestas curriculares, estrategias, etc. [The education in indigenous communities has policies designed with the stakeholders and beneficiaries, in instances of work that allow to collect needs, interests and expectations; agree on goals and objectives that serve as the basis for the proposal of curricular programmes, curricular proposals, strategies, etc.]. (Granja, 2017)

Following the same route, UNESCO (cited in Semana magazine, 2009), asserts that indigenous groups should be granted the right to be educated in their mother tongue, though this is not always respected. The entity says that many children are still educated in languages that are not their native ones; the difficulty resides in the fact that the language of instruction is not usually of the children's domain.

In the view of the previous claims, one alternative that intends to offer to indigenous groups a meaningful education is the model that has been implemented by several Latin

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American countries such as Mexico, Chile, Bolivia, Peru, and Guatemala. This alternative has the name of Intercultural Bilingual Education (IBE). It emerged in Europe in the 20th century as a model that provided qualified education to the different individuals who had diverse cultural, ethnic, and linguistic backgrounds. Therefore, the main purpose of the model is to reinforce, revitalize, and preserve the people's identities (Cariman, 2015). Furthermore, a broader definition of IBE is presented by Lineamientos Educativos para la Diversidad Cultural y Lingüística de Guatemala

la educación bilingüe intercultural se concibe como un enfoque educativo orientado a la satisfacción de las necesidades educativas de una sociedad multiétnica, pluricultural y multilingüe y al desarrollo de una imagen autoimagen positiva en todos los educandos, y particularmente entre los educandos que nos pertenecen a los pueblos indígenas que componen el país, (Lineamientos Educativos para la Diversidad Cultural y Lingüística de Guatemala, 2009, p.44).

In this sense, there is evidence of a lot of Latin American countries that have implemented IBE models; however, the focus of this model varies depending on the specific needs that each country has with their indigenous populations. For instance, in Chile, the government implemented an IBE program that intended to educate Mapuche children in order to lower discrimination in regular schools, and to foster bilingualism and interculturality (Lagos, 2015). Another example is Colombia, where the IBE model is identified as Etno educación or Ethno Education in English; in this case, it can be noticed that the Ethno education model intends to support the revitalization and maintenance of Wayuu language

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and culture; nevertheless, due to the poor recognition that the Wayuu students have in the school curriculum, the language and culture are falling into danger of extinction.

Therefore, from this preliminary search of literature available in the area, it could be identified the existence of the different IBE models implemented in majority and minority contexts. However, there is one aspect that is still unclear and that needs further analysis; it refers to the imprecise notion that exists around the structure used for the implementation of IBE models. This means that there is a lack of guidelines on how they should be appropriately conducted in all the contexts. In addition, there is not an existing systematic literature review previously conducted with the purpose of characterizing the different IBE models that have been implemented in Latin America.

In view of the preceding issues, the purpose of the present paper is to revise the literature available that addresses the implementation of IBE models in Latin America; however, this main purpose has several intentions. Firstly, it aims to characterize the IBE models that have been implemented in Latin America. Secondly, it intends to conduct a mapping on the area which means a recollection of the specific data about these IBE models. Lastly, it plans to conceptualize IBE. Thus, as it has been mentioned, the relevance of this paper is to provide a systematic literature review that addresses IBE in order to characterize it because as the preliminary search shown, countries in Latin America tend to conduct IBE setting different objectives, and different ways to implement the model.

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Methodology

This study will be carried out following the methodological structures proposed by Kitchenham (2004) and García-Peñalvo (2017) in order to develop a Systematic Literature Review (SLR). This means that according to these authors, the methodology will be divided into three stages: Planning, Conducting the Review and Reporting the Review (Kitchenham, 2004, pp. 3-18). Each stage will have its own sub-process; for instance, the review protocol, the research questions and the objectives will be part of the planning stage. Then, the search strategy, the criteria selection and the study quality assessment will serve for conducting the review. Finally, after all the collection, a matrix will be useful for reporting the review. These sub-processes are going to be explained in the subsequent paragraphs with more detail. In this section, it is important to clarify that these stages will be complemented with the ideas provided by García-Peñalvo (2017).

Planning Stage

Review Protocol

According to Kitchenham (2004), the SLR needs to determine a protocol review which focuses on establishing components that will help the reviewers conduct the SLR under less subjectivity factors. All of the components, according to Kitchenham (2004) and García-Peñalvo (2017), are called Review Protocol; it requires the reviewers to determine: a research question(s) and objectives, a search strategy, criteria selection for including or excluding the

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primary studies, the study quality assessment, data extraction strategies and synthesis of the extracted data, and project timetable which defines the review plan.

Research Question and Objectives. Accordingly, the present monographic paper proposes the following research questions and objectives that will guide the SLR about the IBE models in Latin America:

Research Question. What are the characteristics evidenced in the Intercultural Bilingual Education models that have been implemented in Latin America?

General Objective.

- To explore how the IBE models are implemented in Latin America through a Systematic Literature Review.

Specific Objectives.

- To determine the countries and databases that addressed the concepts of IBE throughout the literature.
- To identify the type of bilingualism (subtractive, additive, recursive or dynamic) promoted among the IBE models.
- To establish the predominant sociolinguistic context (minority or majority) where the IBE models are implemented.
- To analyze the methodological components of an IBE model from a linguistic perspective.

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Search Strategy: Databases and Keywords for Searching. According to Higgins and Green and Hidalgo Landa et al. cited in García-Peñalvo (2017), one of the main aspects to carry out an SLR is to identify the databases and physical resources for searching the articles considering the determined key terms for doing it. It is important to clarify that a primary search of physical resources was conducted in the Jorge Roa Martinez library at Universidad Tecnológica de Pereira; as such resources were not found, the search of the material was limited to the subscribed databases the university offers to all students. The databases used for this SLR are the subscribed databases of the Universidad Tecnológica de Pereira (UTP) that are organized by colleges, Facultad de Bellas Artes y Humanidades [College of Fine Arts and Humanities] to which members of the university can access and download the content found. This group of databases include: Jstor, Oxford University Press, Spring Link, Scopus, among others as it is specified in table 1 below. This table contains the following information name of the database with its hyperlink, the description of it, the keywords for searching the articles, the approximate results, and an example of the type of article or journal found with its hyperlink.

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Table 1*Subscribed Databases for the specific area of study*

Search Strategy Table				
Database	Description	Keywords for searching	Approximate results	Examples of findings
J-Store https://www-jstor-org.ezproxy.utp.edu.co/	It is a full-text database of academic journals in different areas such as politics, sociology, maths, education, etc. It has different studies in different places like Asia, Africa and Latin America.	Intercultural Bilingual Education in Latin America	928	Intercultural bilingual education in Nicaragua: Contextualisation for improving the quality of education
		Indigenous Education in Latin America	15.938	Adult education and indigenous peoples in Latin America
		Modelos de Educación Bilingüe Intercultural en América Latina	27	MÁS ALLÁ DE COLONIALIDAD.: LA MODERNIZACIÓN DE LA EDUCACIÓN SUPERIOR EN ECUADOR Y LA UNIVERSIDAD AMAWTAY WASI
Digitalia http://www.digitaliapiublishing.com.ezproxy.utp.edu.co/	It is a Hispanic database that has ebooks and journals of different areas. The content is 100% in Spanish.	Intercultural Bilingual Education in Latin America	197	Educación bilingüe y políticas de revitalización de lenguas indígenas
		Indigenous Education in Latin America	677	New Perspectives on Hispanic Contact Linguistics in the Americas
		Modelos de Educación Bilingüe Intercultural en América Latina	773	Sociolingüística de la oralidad y la escritura en su relación con la educación
Biblioteca Digital Magisterio http://bibliotecadigital.	It is an electronic specialized collection in pedagogy and	Intercultural Bilingual Education in Latin America	0	

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magisterio.co.ezproxy.utp.edu.co/user	education. The content is 100% in Spanish	Modelos de Educación Bilingüe Intercultural en América Latina	0	
		Indigenous Education in Latin America	0	
Oxford University Press https://academic-oup-com.ezproxy.utp.edu.co/journals	The collection is formed by 357 magazines in multiple disciplines that are revised within peers. Inside these magazines are 60 journals of free access.	Intercultural Bilingual Education in Latin America	36	The shared conceptual system and language processing in bilingual children: findings from literacy assessment in Spanish Náhuatl.
		Indigenous Education in Latin America	1622	The indigenous achievement gap in Mexico the role of teacher policy under intercultural bilingual education
		Modelos de Educación Bilingüe Intercultural en América Latina	1	You Have No Right to Remain Silent: Self-Incrimination in Ecuador's Indigenous Legal Systems
Springer Link https://link-springer-com.ezproxy.utp.edu.co/	It is a multidisciplinary database which contains a huge collection of scientific publications.	Intercultural Bilingual Education in Latin America	716	Top-down and Bottom-up: Counterpoised Visions of Bilingual Intercultural Education in Latin America
		Indigenous Education in Latin America	16.999	How to Improve Quality Education for Indigenous Children in Latin America
		Modelos de Educación Bilingüe Intercultural en América Latina	5	Interculturalism In Peru and Quebec
Scopus https://www-scopus-com.ezproxy.utp.edu.co/search/form.uri?displ	It contains information in all areas of knowledge with specific smart	Intercultural Bilingual Education in Latin America	16	The indigenous achievement gap in Mexico the role of teacher policy under intercultural bilingual education

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ay=basic	tools for searching, analyzing, visualizing academic journals.	Modelos de Educación Bilingüe Intercultural en América Latina	0	
		Indigenous Education in Latin America	209	Mapping Biliteracy Teaching in Indigenous Contexts: From Student Shyness to Student Voice
Science Direct https://www-sciencedirect-com.ezproxy.utp.edu.co/	It contains information in all areas of knowledge (multidisciplinary database). It has more than 12 million different type of studies with interactive tools such as audios, images and more.	Intercultural Bilingual Education in Latin America	292	The indigenous achievement gap in Mexico: The role of teacher policy under intercultural bilingual education
		Modelos de Educación Bilingüe Intercultural en América Latina	10	Educación superior intercultural y diálogo de saberes: el caso de la Amawtay Wasi en Ecuador
		Indigenous Education in Latin America	6.703	Pocket School: Exploring mobile technology as a sustainable literacy education option for underserved indigenous children in Latin America
Taylor & Francis Online https://www-tandfonline-com.ezproxy.utp.edu.co/doi/abs/10.1080/13670050408667821	It is a complete collection that contains 2.211 journals in three main areas. In this database a total of 60 titles of Open Access is found.	Indigenous Education in Latin America	19.692	Indigenous and Intercultural Education in Latin America: Assimilation or Transformation of Colonial Relations in Colombia
		Modelos de Educación Bilingüe Intercultural en América Latina	11	El impacto de las ideas en el proceso de formulación de la política indígena durante la transición democrática en Chile
		Intercultural Bilingual Education in Latin America	1.051	Language dispute and social change in new multilingual institutions in Chaco, Argentina

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“Intercultural Bilingual Education in Latin America” will be the main key term for the exploration; other key terms such as “Indigenous education in Latin America” and “Modelos de Educación Bilingüe Intercultural” [Intercultural Bilingual Education models] will be also used. The exploration will be in both English and Spanish because the different contexts in which it is being focused on the review are Spanish speakers. With a primary search, it has been noticeable that the majority of literature is found in Spanish.

It is important to mention that a huge amount of articles is found; however, not all of them are useful for the review. In this order of ideas, a criterion selection (see 2.1.3 Criteria Selection) will be implemented in order to select the necessary articles.

Conducting the Review Stage

Criteria Selection

After the articles’ research was done through the databases established above, a series of characteristics within these articles were analyzed in order to know to what extent they were qualified for being used in this project. According to Bucla-Casal (cited by Kitchenham 2004), there are some basic and common characteristics that help the reader to determine the quality of a research; these are: the relevance of the topic addressed in the article, the methodological rigor, the expository clarity, contributions of the work, the correct use of the language, and adequacy of bibliography. However, Kitchenham (2004) mentions that these parameters are not enough to determine the quality of a research; she says that it is not possible to evaluate the internal and external validity, usefulness, implementation, originality,

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and innovation; besides, the author states that more than not evaluating the quality of the article, the real problem on using this criteria of parameters is that the evaluation of the quality of the texts could be overly general and subjective. Therefore, in order to assure the quality of research, the author suggests the implementation of other parameters that can be applied to any field; these parameters refer to establishing if the ideas presented are interesting and new, and can provide a new approach to dealing with an old problem, interpreting if what is made of the results is unequivocal, identifying if the research has sufficient internal validity, establishing if the type of study is clearly explained.

Based on these parameters, the following criteria is proposed to be applied in our research in order to narrow down the number of articles will be found in the primary search articles that were qualified and the ones that full fill the next characteristics were approved:

- The article is categorized as primary research, which means that it has a methodology for collecting databases.
- The article addresses one or two concepts that were intended to be conceptualized in the research.
- The article addresses the name of a specific indigenous community or Latin American country.
- The article specifies whether the community has a minority or majority context
- The article presents the results and conclusions clearly and objectively
- The article shows evidence that supports how the concept of IBE and Ethno education were carried out in each of the communities, and have a legal framework.

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- The article is written in Spanish or English language different from another language of Latin America.
- The article was written after 2009.
- The article only addresses formal education (elementary and high school).

Study Quality Assessment

According to García-Peñalvo (2017), after filtering the articles related to the research field, it is necessary to read and inquiry the articles that passed the Criteria Selection.

Following the reading process, it is suitable to exclude some articles that are considered as non-relevant for the study (Phelps and Campbell cited by Garcia-Peñalvo (2017)). The author states that the researcher must evaluate the quality of the articles through a verification list in order to assure the relevance of each document. In order to carry out this evaluative process, the researcher must determine the points aligned with the relevant aspects for including the articles for the SLR; depending on the score, each article will be included or excluded for the final process.

In this sense, a rubric called “Study Quality Assessment” was designed with the main purpose of categorizing the selected articles by their level of relevance for the study. This rubric scores from 0 to 10 points five different categories that are aligned with the concept of an educational model and its characteristics. The categories are: Normative foundation with two points, IBE methodology with three points, IBE objectives with one point, and the IBE focus, linguistic and cultural focuses, with two points each of them. The articles that are

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considered as relevant for the next stage must have attained at least 7 from the 10 points (See Table 2).

Table 2

Criteria for Evaluating the Quality of the Literature

7 to 10		0 to 6
Study Quality Assessment		
Title:		
Foundations	Normative (2 points)	
	Methodological (3 points)	
	Objectives (1 point)	
Focus	Linguistic (2 points)	
	Cultural (2 points)	
Total of Points		7
Comments:		

Original Design

Reporting the Review Stage

Data Extraction Strategies

Finally, once the research documents were assessed by their level of relevance, the final step was to read carefully and extract the main elements into specific categories. This step, according to Kitchenham (2004), provides the chance of reducing bias and organizing the information collected in a clearer and systematic way. For doing this, a strategy was established with the aim of systematizing the characteristics that were assessed in the Study Quality Assessment step, analyzing the data collected and, finally, providing answers to the research question. In this case, the data extraction strategy of this project was carried out through an analytical matrix (see Table 3 below), which contained aspects in relation with general information about the articles like publication year, author/s' name, country/ies, indigenous community, type of bilingualism, sociolinguistic context; also, it was designed based on some of the characteristics of an Educational Model (see Glossary, p.70.) such as IBE objectives, normative foundations, methodology and focus (either linguistic or cultural). It is important to clarify that, in this step, the information was not assessed but extracted from the document.

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Table 3*Analytical Matrix for Data Extraction*

Aspects to Analyze	Data Extracted
Article's Name	
Author(s)	
Publication Year	
Country(ies)	
Indigenous Community	
Sociolinguistic Context	
Type of Bilingualism	
Research Question or Hypothesis	
Study Objectives	
Normative Foundations	
IBE Objectives	
IBE Methodology	
Focus	
Results	

Original Design

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Chapter 1: Describing the Stages of Planning and Conducting the Review

Throughout the following chapter, it is intended to describe the process that was carried out during the development of the Planning Stage (Search Strategy and key words) and Conducting the Review stage (Criteria Selection and Study Quality Assessment steps) of this monographic research. First, within the Search Strategy step, the databases were established (Springer Link, Digitalia, ScienceDirect, Taylor and Francis, Scopus, Oxford Academic Journal, Biblioteca del Magisterio and Jstor); consequently, three key terms were determined in order to conduct the search in a more effective way. Such terms were: (1) Intercultural Bilingual Education in Latin America, (2) Indigenous Bilingual Education in Latin America, and (3) Modelos de Educación Bilingüe Intercultural en Latinoamérica [Intercultural bilingual Educational models in Latin America].

In order to conduct the articles' search, the databases were divided among the researchers (around two databases per researcher). At this point, it is important to highlight that during the article search in the corresponding databases and using the key terms previously mentioned, the information found had to be filtered due to the amount of documents that they contained. The filters used were about publication date (2010-2019), primary research documents, open access, and education journals. As a result, the amount of data was diminished due to the practicality of such filtering tools. Continuing with this idea, the databases reported that, for example, in Scopus 16 articles were found using the first key term, 209 articles with the second key term, and 129 articles with the third key term. Oxford Academic Journal only showed results for key number one and key number two with 36 and 1622 articles respectively. On the other hand, Springer Link revealed 2171 articles using key

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term number two, 3 articles using key term number three, but no information with key term number one. Regarding the ScienceDirect database, there were 115 articles using the first key term, 280 articles using the second key term, and 6 articles using the third key term. Also, in Taylor & Francis there were found 324 documents with key term number one, 157 documents with key term number two, and 7 documents with key term number three. Finally, in Jstor the report showed that there were 99 results using the first key term, 252 results using the second key term, and 27 results with the third key term. The total number of articles was 5453 (see Table 5). Nevertheless, databases like Digitalia and Biblioteca del Magisterio were excluded since the information found did not fit with the criteria and requirements proposed for this project. Instead, within those databases, there were found books, book reviews, magazines, summaries, among others different from primary research.

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Table 4*Articles' Report*

KEYWORD	DATABASES						
	SCOPUS	OXFORD	SCIENCE DIRECT	TAYLOR & FRANCIS	SPRINGER LINK	JSTOR	TOTAL PER KEYWORD
1.Intercultural Bilingual Education in Latin America	16	36	115	324	0	99	590
2.Indigenous Bilingual Education in Latin America	209	1622	280	157	2171	252	4691
3.Modelos de Educación Bilingüe Intercultural en Latinoamérica	129	0	6	7	3	27	172
TOTAL PER DATABASE	354	1658	401	488	2174	378	TOTAL OF ARTICLES : 5453

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Once the filters mentioned above were applied (publication year, open access, primary research and education journals), and the use of the three different keywords, a specific criterion was required and implemented in order to ensure the relevance of the articles to the research; in this case, the Criteria Selection step was carried out. During the article search process, a scanned reading needed to be done in order to define if they fulfilled with the characteristics stated in this Criteria Selection step; for example, to describe the methodology of the study being executed, to address and deepen at least one concept defined in the glossary such as Educational model, Interculturality, Intercultural Bilingual Education (IBE) and Ethno Education (this characteristic in specific was necessary to guarantee the relation of the topic itself with the purpose of the research). Besides, the articles had to describe the context of the community by providing information that could be helpful to deduce if the community belonged to majority or minority context. Also, as mentioned before, in order to select an article as relevant, the concepts of IBE or Ethno education had to be characterized, but also, it was necessary to specify its political contexts within the country where the study was developed. Moreover, the articles selected must be written in Spanish or English and must focus only on elementary or high school. Finally, it is important to highlight that as previously mentioned, the articles should be updated; it means that only articles that were published after 2009 were going to be selected as part of relevant articles.

Taking into account that all the articles must accomplish with all the points mentioned before, those studies that lack at least one characteristic were immediately discarded. Having said that, even with the use of the key terms that intended to filter only those articles that focus on Intercultural bilingual education and ethno education, in many cases the data bases threw results that target other fields different from education; for instance, there were results

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from the environmental and sustainability field. Also, even with applying the filter of primary research and education journals into the different databases, it was necessary for the researchers to make a brief reading to some of the articles to assure that they were actual primary research. Moreover, this filter in specific, was one of the points of the criteria that helped the most, to debug the big amount of non-relevant articles; an example of this, is the fact that the data bases of Digitalia and Biblioteca del Magisterio, as previously mentioned, were excluded since all of the results that the databases threw were second hand research. Following the implementation of the criteria and having done the type of necessary reading, 70 articles were selected as relevant since they seemed to accomplish all the characteristics required.

After implementing the Criteria Selection and filtering the 5453 articles, the 70 papers remaining were categorized as useful for this research. Since it was important to know which articles were more relevant than the others for further analysis in this monographic paper, the application of the Study Quality Assessment (SQA) stage will be explained deeply in this section.

Firstly, the articles were divided within the researchers in the following way, 18 articles were assigned to three of them, and 19 to one of them. The researchers were in charge of reading and applying the Study Quality Assessment to the assigned articles. When addressing the SQA, it is referring to the rubric for qualifying an article as relevant or not relevant for this research. This rubric is divided in five categories which are: Methodology (3 points), normative foundations (2 points), IBE objectives (1 point), cultural focus (2 points) and linguistic focus (2 points). These categories and their respective points were considered

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as the requirements for classifying the articles as relevant or non-relevant articles. For an article to be considered relevant, it had to obtain 7 to 10 points in the SQA and the irrelevant articles were the ones that obtained less than the average previously mentioned (less than 7 points). After having read the articles, the researchers had to assign the corresponding points to each one of the SQA categories in order to obtain a final score and, in that way, classifying the articles; additionally, they had to write down some comments regarding the articles information, and the reasons why those were classified as relevant or not. It is important to highlight that the researchers designated the points to the categories based on their criterion; meaning that the articles obtained the points they considered were appropriate in each category. After reading and assessing the 70 articles based on the SQA categories and scores, it was found that only 10 articles were classified as relevant articles for this investigation.

In this sense, the data gathered in the SQA with the relevant and non-relevant articles will be presented, where it will be reported the number of points that each document obtained per category (normative and methodological foundations, objectives, cultural and linguistic focus).

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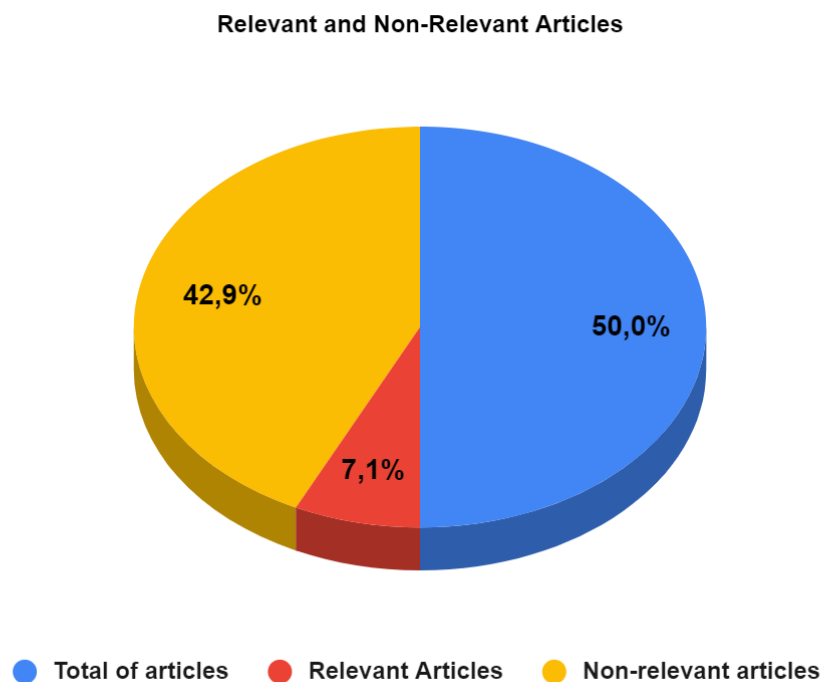


Figure 1

Percentage of Relevant and Non-Relevant Articles

Relevant Articles for the Systematic Literature Review

From the implementation of the SQA, 10 articles passed in terms of how relevant they are for this monographic paper. In this sense, starting with the normative foundations, it is shown that from 10 articles that passed, 6 obtained 2 points, three obtained 1 point, and one article obtained 1 point, meaning that its normative provides relevant and clear information in regards to the laws that support and enhance education. Besides, in regards to the methodology section, the counting points showed that there were three articles which obtained 2 points and seven articles with 3 points. This allows the researchers to conclude

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that an article which ranges from 2 to 3 points has meaningful contributions to this monographic paper inasmuch as it contains rigorous and well-structured methodological foundations. In relation to the objectives that each IBE model addressed in the articles, it was evidenced that from the 10 articles that passed, eight articles were scored with 1 point and two articles with 0 points; this means that establishing well-structured objectives is fundamental to determine how well shaped and grounded are the IBE models. Furthermore, it was found that in terms of the linguistic focus that from the 10 articles that passed, six articles obtained 2 points, one article obtained 1 point, and three articles did not obtain points in this category. Regarding the cultural focus, six articles obtained 2 points, three articles obtained 1 point, and one article did not obtain points in this category; meaning that the focus will depend on what the school wants to boost, whether it is the language or the culture of the community.

Table 5

Relevant Articles Scores

	Normative Foundations	Methodology	Objectives	Linguistic	Cultural
0 points	1 article		2 article	3 articles	1 article
1 point	3 articles		8 articles	1 article	3 articles
2 points	6 articles	3 articles		6 articles	6 articles
3 points		7 articles			

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Non-Relevant Articles for the Systematic Literature Review

Opposite to the preceding data, the articles that did not pass were 60, meaning that they did not obtain the required number of points which is seven. Therefore, in the normative foundation, 27 articles obtained a total of 2 points, 13 articles had 1 point, and 20 had 0 points. Besides, different from the results obtained in the methodology section of the relevant articles, it was found that there were 33 articles which scored 0 points, 13 articles with 1 point, eight articles with 2 points, and six articles with 3 points. Besides, in relation to the objectives, 45 articles obtained 0 points and 15 articles were scored with 1 point. Following the previous idea, in the linguistic focus, 37 articles obtained 0 points, eight articles had 1 point, and 15 articles had 2 points. Regarding the cultural focus, from the 60 articles, only eight obtained 2 points, eleven articles were scored with 1 point, and 41 articles did not obtain points in this category. In this section, it is important to clarify that despite the fact that an article receives from 2 to 3 points in the methodology, it is not enough to be considered relevant since they did not obtain the required points in other important sections in the SQA such as the cultural or linguistic focus or objectives.

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Table 6*Non-Relevant Articles Scores*

	Normative Foundations	Methodology	Objectives	Linguistic	Cultural
0 points	20 articles	33 articles	45 articles	37 articles	41 articles
1 point	13 articles	13 articles	15 articles	8 articles	11 articles
2 points	27 articles	8 articles		15 articles	8 articles
3 points		6 articles			

In general, on the one hand, it can be concluded that for an article to be determined as a relevant one for this monographic paper, it is not only necessary to have a high score in a specific category, but it must obtain a high score in all the categories previously mentioned since this will determine if the articles are well structured in terms of the implementation of the IBE model. On the other hand, despite the fact that some non-relevant articles obtained high scores in the methodology section, it does not mean that they provided a relevant contribution to the project since there were other categories that needed to be fulfilled. However, these articles were not excluded at all inasmuch as they could serve as a support in terms of legal or educational frameworks.

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Chapter 2: Documenting the Reporting the Review Stage

Once the articles were categorized into relevant or non-relevant, the next step was to extract the data from the relevant research articles in order to systematize the information and to report the characteristics gathered of the IBE models. As it was stated in the methodology section, an analytical matrix was used for this task. It is important to remind that the main elements that compound such matrices were: articles' name, publication year, author, country, indigenous community, type of bilingualism (subtractive, additive, recursive and dynamic), sociolinguistic context (majority or minority), normative foundations, research question or hypothesis, study and IBE objectives, IBE methodology, and results. This chapter will show the results of the data collected regarding the categories of: type of bilingualism, sociolinguistic context, normative foundations, IBE objectives and finally, the analysis of the IBE methodology.

For the sake of the narrative that the authors of the present review will make, the articles part of the paper will be referred as follows:

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Table 7*Articles*

	Name	Author
Article #1	Mapping Biliteracy Teaching in Indigenous Contexts: From Student Shyness to Student Voice.	Hornberger & Kvietok (2019)
Article #2	La educación intercultural en Chile desde la perspectiva de los actores: Una co-construcción.	Druker-Ibáñez & Ibañez-Salgado (2018)
Article #3	Mapuche education and situated learning in a community school in Chile.	Luna, Telechea & Caniguan (2018)
Article #4	Construction of educational knowledge with the Mapuche community through dialogical-kishu kimkelay ta che research.	Del Pino & Ferrada (2019)
Article #5	Ethno-Education (Etnoeducación) in la Guajira, Colombia: Shaping Indigenous Subjectivities Within Modernity, Neoliberal Multiculturalism, and the Indigenous Struggle.	Ferrero (2015)
Article #6	Red de escuelas Ruk'u'x Qatinamit y revitalización del idioma kaqchikel.	Igeregi & Kultur (2017)

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Article #7	On interculturality and Decoloniality: sabedores and government protection of indigenous knowledge in Bacatá schools.	Pineda, Celis & Rangel (2019)
Article #8	Indigenous worldviews in intercultural education: teachers' construction of interculturalism in a bilingual Quechua–Spanish program.	Valdiviezo (2010)
Article #9	Capacidades lingüísticas shipibo-castellano en textos escritos por escolares bilingües de Ucayali (Perú).	García-Azkoaga & Sullón (2017)
Article #10	Guided by care: teacher decision-making in a rural intercultural bilingual classroom in Peru.	Linares (2017)

Type of Bilingualism***Additive Bilingualism***

Within this category, from 10 articles analyzed, 7 of them showed evidence of an additive bilingualism directed to the development of Spanish as a second language. The seven articles described that the students' L1 (native language) was the indigenous language among which are Shipibo, Wayuu, Embera-Katio, Quechua or Kichwa, and that they used the

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indigenous language with high proficiency level; more importantly, it was identified that the schools' aim in relation to the IBE model was to promote and develop the Spanish language with different purposes such as academic, cultural, political, or commercial; also, other common characteristics found out among the articles are related with the strengthen of both, the indigenous language and Spanish, especially the communities where languages are well spoken. Additionally, there were others whose aim was to focus on the development of the Spanish language since their abilities to communicate in this language were null. To illustrate these ideas, the case of article number 10, which takes place in a rural province of Ancash, Peru in a Quechua community, explains how in the IBE primary school a teacher called Elena through an ethic-of-care approach implements her classes in order to incorporate local knowledge, to use of local materials, and to instruct in Quechua and the Spanish language. For example:

The students in Elena's classroom were native Quechua speakers from homes in which Quechua was the dominant language. Elena therefore made conscious decisions regarding language use in her classroom, particularly when and how she used students' first and second languages. Recognizing that her students, particularly the younger students, would be better able to understand and learn new content if it was taught in their dominant language, Elena stated, 'the language I use almost 80% of the time in my classes is Quechua because the students are more Quechua speakers than they are Spanish speakers' [El idioma que utilizo yo en casi 80% de mis clases lo desarrollo en Quechua por cuestiones de que los alumnos son más Quechua hablantes que Castellano hablantes]. At the same time, Elena recognized how important and necessary it was for students to be literate – able to understand, speak, read and write

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– in Spanish and conducted 20% of her instruction in Spanish. Her use of Spanish in content instruction, however, was in addition to the Spanish course she taught, in which she focused on building students’ metalinguistic awareness of Spanish syntax, vocabulary and pronunciation. (Linares, 2017, p.517)

In the case presented above, it is clearly perceived how the teacher Elena provides an additive bilingualism. First, she describes the amount of language used between Quechua and Spanish when she says “[...] the language I use almost 80% of the time in my classes is Quechua because the students are more Quechua speakers than they are Spanish speakers’. Teacher Elena gradually starts switching to Spanish once students achieve a considerable proficiency in the language; however, the mother tongue is also used as a means of instruction to achieve and support the learning of the second one. Then, teacher Elena mentions the fact that Spanish language is used at a certain point of the class, when she expresses that 20% of her instruction is carried out in this language; however, she states that Spanish is learnt as an independent course ‘...in which she focused on building students’ metalinguistic awareness of Spanish syntax, vocabulary and pronunciation.’ This means that she switches between the languages during the classes to start immersing little by little the Quechua students into the Spanish language while reinforcing it through the teaching of other important elements.

Similarly, the article number 10, article number 9 analyzes the linguistic and communicative abilities in Shipibo and Spanish of 13 students through the writing of recipes. In the article, García-Azkoaga & Sullón (2017) shows that:

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Los docentes bilingües shipibo-castellano utilizan ambas lenguas como lenguas vehiculares de la escuela. Son, además, esos mismos docentes son los que deciden qué lengua utilizar en qué área y en qué momento, atendiendo a las necesidades de sus alumnos, tanto al comienzo como a lo largo del curso [Bilingual Shipibo-Spanish teachers use both languages as primary languages of the school. They are also the same teachers who decide which language to use in which area and at what time, attending to the needs of their students, both at the beginning and throughout the course] (p. 156).

Son niños que tienen el shipibo como L1 y aprenden el castellano como L2 en la escuela. En la comunidad utilizan mayormente el shipibo como lengua familiar, aunque algunos de los alumnos utilizan tanto el castellano como el shipibo en el hogar [They are children who have Shipibo as L1 and learn Spanish as L2 at school. In the community they mainly use Shipibo as a family language, although some of the students use both Spanish and Shipibo at home] (p. 158).

As the teacher-participant of the study by Linares (2017) described in the previous case, these bilingual teachers here also use Shipibo and Spanish at a specific time during the class, and it is evidenced when García-Azkoaga and Sullón (2017) mention that teachers first analyze students' linguistic abilities as well as languages levels in both, and then make decisions towards what language to use the most. In addition to this, and taking into consideration that students' first language is Shipibo and Spanish is learnt within the class and rarely used in different contexts, this does not mean that both languages are not constantly in contact. In fact, the two languages are used in specific contexts, and it is referred to when the researchers explain that “en la comunidad utilizan mayormente el

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shipibo como lengua familiar, aunque algunos de los alumnos utilizan tanto el castellano como el shipibo en el hogar.” [In the community, they use principally the Shipibo as native language although some students use both the Spanish and the Shipibo at home]. (p. 158).

After having analyzed the previous examples, it was determined that in both cases an additive bilingualism is promoted due to the fact that it is shown how each school aims at supporting students' linguistic skills in the L1 and L2. It could be perceived that first, teachers make decisions about the amount of language to be used (for example, 50% Quechua -50% Spanish) according to students' necessities and abilities. After this, teachers start creating strategies in order to gradually start building literacy in both languages, especially in the L2. As a support of this, Williamson (as cited in Otaola, 2008) in his definition of additive bilingualism establishes that this is ‘a process by which students develop both fluency and proficiency in a second language while continuing to develop proficiency in their first’. It means that while the student is reinforcing the L1, the L2 is being developed at the same time. Then, in the end, after having been exposed through instruction in both languages, especially Spanish, students are supposed to achieve the same proficiency level in L2 as they already have it in their L1 either consciously or unconsciously.

Recursive Bilingualism

In this section, 3 of the 10 articles analyzed were characterized by promoting the revitalisation and maintenance of their own language and culture into their communities and the schools through the implementation of IBE models. For doing this, they have two subjects specially focused on teaching indigenous language and culture. In these cases, Mapuche

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culture and Mapuche language (Mapudungun) since the three articles took place within different Mapuche Indigenous communities of Chile. As an example of this, the article number 3 in which is established that:

Largely driven by government actions, this area has witnessed the creation and strengthening of a territorial movement since the year 2000, known as the Budi Council of Werkenes, which promoted the cultural and linguistic revitalization of the communities in the area, especially through “relevant education” (This term makes reference to the plans and curriculums implemented into the indigenous schools of the current research). (Consejo Pu Werken Lof Budi 2002) (Luna, Telechea, Caniguan, 2018, p. 207).

What can be seen in the previous quote is that the community had the necessity of creating a territorial movement that aimed at fostering the cultural and linguistic revitalization; this means that the native language was actually going through a process of suppression, and in order to avoid the language to cease, the movement was created. Having this in mind, the movement proposes a “relevant education” that as stated before, has to do with creating a proper curriculum and plans that face and deals with the current situation of the language and culture of the community.

Similar to this article, article number 2 mentions the incorporation within the curriculum of primary education ‘Sector de Aprendizaje de Lengua Indígena (SLI)’, “con carácter obligatorio para las escuelas que poseen una matrícula indígena superior al 50% y progresivo anualmente hasta llegar al 20% de matrícula; también es progresiva su inclusión por nivel escolar” [compulsory for schools with an indigenous enrollment of more than 50%

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and progressive annually until reaching 20% of enrollment; its inclusion by school level is also progressive] (Druker-Ibáñez, 2018, p. 229). In this article, it is highlighted that:

[...] Para esta implementación se conforman las “duplas pedagógicas”, con el o la docente a cargo del curso, quien cumple el rol de profesor mentor, y el educador o educadora tradicional, persona indígena hablante de su lengua nativa y que es previamente validada para este efecto por su comunidad, principalmente por considerar que esa persona posee la sabiduría y el conocimiento cultural ancestral de su pueblo, así como la capacidad para transmitir esos conocimientos. [For this implementation, the “pedagogical pairs” are formed, with the teacher in charge of the course, who fulfills the role of mentor teacher, and the traditional educator, an indigenous person who speaks their native language and who is previously validated for this role by his community, mainly because it is considered that this person possess the ancestral cultural knowledge and wisdom of his community, as well as the ability to transmit the knowledge] (Druker-Ibáñez, 2018, p. 233).

[...] Valoran el potencial impacto del SLI en lo concerniente a la conservación y recuperación de la lengua mapuche, ya que esta asignatura propicia el contacto de sus niños y niñas con hablantes del mapudungun, cuestión muy importante en comunidades donde solo los ancianos manejan la lengua [They value the potential impact of the SLI regarding the preservation and recovery of the Mapuche language, since this subject foster the contact of their children with speakers of Mapudungun, a very important issue in communities where only the elderly know the language] (Druker-Ibáñez, 2018, p. 239). (Druker-Ibáñez, 2018, p. 233).

In this example, it is evident that it was necessary to design and to incorporate a subject for those schools with a high percentage of indigenous students in primary education

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(more than 50%), which, at the same time, were looking for incorporating it among all the grades. This subject has as main objective the conservation and revitalisation of the Mapuche language since it was presenting the same case as the majority of indigenous languages, only elders know and speak the language, meanwhile youngsters have as native language a foreign one (the Spanish language in this case). Having this in mind, the SLI aims at providing a space for students to talk with native Mapudungun (Mapuche language) speakers, in this situation, the “educador o educadora tradicional” (Indigenous teacher) who is supported by the community. It is important to highlight that the “educador tradicional” is the person who the community considers has all the capacity and ability to transmit their native culture to the students, which means that this person must have all the knowledge about his or her community.

Continuing this line, article number 4 establishes that “Systems need to be incorporated to orient the education imparted through the plans and curricular programmes recently approved by Mineduc. This will initiate the construction of the ‘Mapuche education’ proposition and revitalise Mapuche knowledge (Kimvn) at the same time” (Del Pino y Ferrada, 2019, p. 417).

This educational program has as main purpose to transmit and revitalise the different elements of a social or cultural character through Mapuche education; it is evidenced when establishing that:

The school has study programmes that meet the community’s need to revive their kimvn [knowledge] in different areas relating to their world view, such as revitalising

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and teaching their language (Mapunzugun), their biodiversity, their traditional games and other areas of knowledge. (Del Pino and Ferrada, 2019, p. 416).

As the study by Druker-Ibanez (2018), this article evidenced how relevant is the incorporation of specific subjects in the curriculum for indigenous schools. In this case, it is mentioned that the program was recently approved by the Mineduc (Ministerio de educación chileno) which means that previously to this, the Mapuche subject did not have a place in the curriculum. With this approval, the Mapuche schools have the opportunity to propose and construct their own education and, at the same time, to revitalize their Kimvn (Mapuche knowledge). In order to create this "Mapuche Education ", the school is taking as reference other schools where the community's needs are the main objective. When talking about a community's needs, it refers to the necessity of reviving and revitalizing their knowledge (Kimvn) and their language (Mapunzugun) and all the aspects these two areas enclose.

Because of the purposes of the programs identified, the recursive bilingualism is the one fostered in the three articles previously described since in all the cases the need for creating curriculums or methodologies exists as well as the need of including subjects that respond to the situation of the different indigenous communities. In these studies, it can be seen that since the culture and language of the Mapuche community are ceasing, the models and the schools have the purpose of revitalizing and recovering the language by including either subjects or activities, as is the case of article 4 that aims at reviving their traditions. The evidence found in the previous articles goes along with the definition of recursive bilingualism provided by Garcia (2010); she states that the recursive bilingualism is a type of bilingual education that aims at revitalizing a language that is getting lost. This is the case of

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the Mapudungun, the native language of the Mapuche community. Moreover, she explains that one of the characteristics of recursive bilingualism is that it is developed by introducing background knowledge that will help with the acquisition of other language; this is observed in the cases of article 2, where the traditional teachers are in charge of transmitting their ancestral culture, and article 4, where the school includes traditional games.

Additionally, different from the previous cases where the type of bilingualism is clearly evident, there is the case of the article number 6 that due to its ambiguity was not included into the analysis. Therefore, since it was not possible to affirm which specific type of bilingualism was actually being attained, the analysis of the article was not included.

Sociolinguistic Contexts

Talking about the contexts, the data showed that from the 10 articles analyzed, 9 presented a context with a high percentage of indigenous students which means that the articles have a majority context as the research setting (for more information about majority/minority context, check section 3.3 on page 26). As one example of this type of context, the article number 5 stands up. It mentions that all the students enrolled in the institution are identified as Wayuu from rancherías and urban settlements throughout the Colombian department of La Guajira and the neighboring state of Zulia, Venezuela (Ferrero, 2015). Another study that illustrates this context is the example of article 2, which states that most of the participants of the study who are Mapuche along the traditional teachers still live in the indigenous communities; besides, these teachers choose to exercise its office and teaching role within the rural schools of their own community or near community rather than

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those from outside. (Druker-Ibáñez, 2018). This information shows that the Intercultural Bilingual Educational program is being implemented into the population the program was designed for, a high density of indigenous people who have as main purpose the revitalization, maintenance and promotion of their culture and language.

On the other hand, only 1 study had the characteristic of having a lower amount of indigenous students compared to the mestizo population, being this the main reason the institution's context was described as a minority. The article that exemplifies this type of context, is the case of study 7. The IBE program of the article was applied into 14 schools with a population of 10,500 students in total. From the 10,5000 students, only 380 students come from indigenous communities and are directly addressed by the program (Pineda et al, 2019, p.11). That means that the indigenous students in the institution are only 31% of the entire population and the mestizo the remaining 69%.

Normative Foundations

Regarding the legal frameworks that support the implementation of the IBE model, it was found that 9 of the articles provided this information, and only 1 did not show any evidence of this. Within these research studies, 1 characteristic that all of them had in common is that they address a national educational policy, either Intercultural Bilingual Education in countries like Peru, Chile and Guatemala or Ethno Education in the case of Colombia; also, many other laws, decrees, and national programs are described as a manner of support (for more information see below Table 8).

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Table 8*Laws, Decrees, and Programs*

Country	Articles	Law/Decree	Educational Program
Colombia (2 articles)	Article #5	Decreto # 2500, 12 de Julio 2010 (Ministerio de Educación Nacional 2010)	
	Article #7		Ethno-education (1990s) Learning Opportunities from the Differential Approach (Oportunidades de Aprendizaje desde el Enfoque Diferencial), Bogotá District Secretary of Education since 2015. (Ministerio de Educación Nacional 1995; República de Colombia 1994).
Chile	Article #2	Ley Indígena (Indigenous Law) #19253, 1993.	Convenio con el Banco Interamericano de Desarrollo, 2001. El PEIB, política pública dependiente del Ministerio de Educación (Mineduc), 1996. EL PEIB, División de Educación General del Mineduc, 2010.
	Article #3	Ley indígena (Indigenous Law) #19253, 1993. Decree N° 280, 2009 of the Education Ministry (Mineduc).	

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(3 articles)	Article #4	<p>Mineduc Decree 40 (1996).</p> <p>Sector Lengua Indígena (indigenous language sector), Decree 280 of 2009.</p> <p>General Education Law 20.370 (Ministerio de Educación, 2009).</p> <p>ILO Convention 169 (ILO 2006).</p>	
Guatemala (1 article)	Article #6		<p>Ley de Idiomas</p> <p>Programa de Educación Bilingüe Intercultural o EBI (1984).</p>
Perú (3 articles)	Article #1	Intercultural Bilingual Education (IBE) National Policy, 1991.	<p>Programa de Educación Bilingüe e Intercultural en el Alto Napo, or Program of Bilingual and Intercultural Education in the Alto Napo (PEBIAN)</p> <p>Programa de Formación de Maestros Bilingües de la Amazonía Peruana, or Teacher Education Program for Bilingual Teachers of the Peruvian Amazon (FORMABIAP)</p>
	Article #9		
	Article #10		General Directorate of Intercultural, Bilingual and Rural Education (DIGEIBIR1)
	Article #8	This article does not present Normative Foundation	

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There were other main elements illustrated within these normative frameworks that can be divided into four different categories: 1) Characterization of laws, decrees and educational programs, 2) Adaptation of institutional programs, 3) Description of poor normative foundations, and 4) Evolution of the IBE model. The first category talks about the different laws, decrees and educational programs that support the implementation of the IBE model in the different countries. As an example of this, article number 2 from Chile which has the ‘Ley Indígena (Indigenous Law) #19253, of 1993’, and the following educational programs: ‘Convenio con el Banco Interamericano de Desarrollo, of 2001’, ‘el PEIB, política pública dependiente del Ministerio de Educación (Mineduc), of 1996’ and ‘el PEIB, División de Educación General del Mineduc, of 2010’. Similarly, articles number 3 and 4, also from Chile, present the ‘Ley indígena (Indigenous Law) #19253, of 1993’, and other laws and decrees such as, ‘decree N° 280, of 2009 by the Education Ministry (Mineduc)’, ‘Sector Lengua Indígena (indigenous language sector) ruled by decree 40 by the Mineduc of 1996, decree 280 of 2009, General Education Law 20.370 by the Ministry of Education in 2009, and ILO Convention 169 by the ILO 2006. This evidence shows that Chile has a strong normative alignment for the implementation of the IBE program within the indigenous communities and schools.

In the second category, it was found that there were 2 articles that had the necessity of creating its own institutional guidelines or adapting a legal framework due to the different needs of the community and characteristics of the place where the model was applied. One of the articles that can illustrate this characteristic, is the article number 7 which was carried out in Bogota, Colombia. The country established Ethno- education as the first actual model that addressed and integrated the indigenous communities into the national society in the 1990s.

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However, the normative guidelines for applying this model, only focus on those institutions located in rural territories. Therefore, since Bogota is a large city, there are no national normative guidelines that describe how the institution should implement intercultural education. Since the city has a big amount of indigenous population, the city government and representatives of the indigenous communities were in the need of creating a program that was properly adapted to the context and the diversity of the citizens. In 2015, the Bogotá's District Secretary of Education created a program denominated Learning Opportunities from the Differential Approach; moreover, the article explicitly mentions that the program had to be created without any normative guidelines regarding how to implement intercultural education (Pineda et al, 2019).

Another article that presented this characteristic, is the article number 5 from Colombia in which the Ethno Education model was based on the Decree 2500 created on 12 July 2010 (National Ministry of Education 2010). The decree allows local authorities to administer and create their indigenous educational system; therefore, through the help and economic resources provided by the Colombian state and Yanama the Wayuu professionals created the foundations of ethno-education specifically focused on La Guajira with the purpose of structuring a local proposal that could solve the current challenges that the indigenous community were going through and recuperate Wayuu language and culture.

In the third category, although 9 of the articles presented normative foundations, 6 articles presented minimum foundations within this category; this means that the implementation of the IBE program was based on less than two laws or educational programs. As an example of this, the article number 6 from Guatemala, which IBE program

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was supported by the ‘Ley de Idiomas’ and the ‘Programa de Educación Bilingüe Intercultural o EBI’ of 1984. Another example is the article number 5 from Colombia that is only based on ‘Decreto #2500 del 12 de julio del 2010’ (National Minister of Education, 2010). Similar to the previous articles, article number 9 in which the IBE program is only supported by ‘Intercultural Bilingual Education (IBE) National Policy of 1991’, and article number 10 with the General Directorate of Intercultural, Bilingual and Rural Education (DIGEIBIR). The problematic case was article number 8 which did not present any type of normative foundation, not even a law or decree, or an educational program.

The final category refers to the IBE program evolution, where it outlined the process of how the IBE model emerged and started to have changes in its nature throughout time depending on the population needs. For example, this is the case of article number 6, by Igieregi (2017) in the Kaqchikel Community of Guatemala; it shows the different processes that the model went through time from ‘Programa de Castellанизación’ (Richards and Richards, 1999, p. 237-240) being the main focus the teaching of Spanish in 1965; since the objectives were not achieved, the program changed as Proyecto Nacional de Educación Bilingüe (Richards and Richards, 1999, p. 240-241) in 1981; finally, in 1984 the name changed from project to program, the element of interculturality was added, and it is currently known as Programa de Educación Bilingüe Intercultural.

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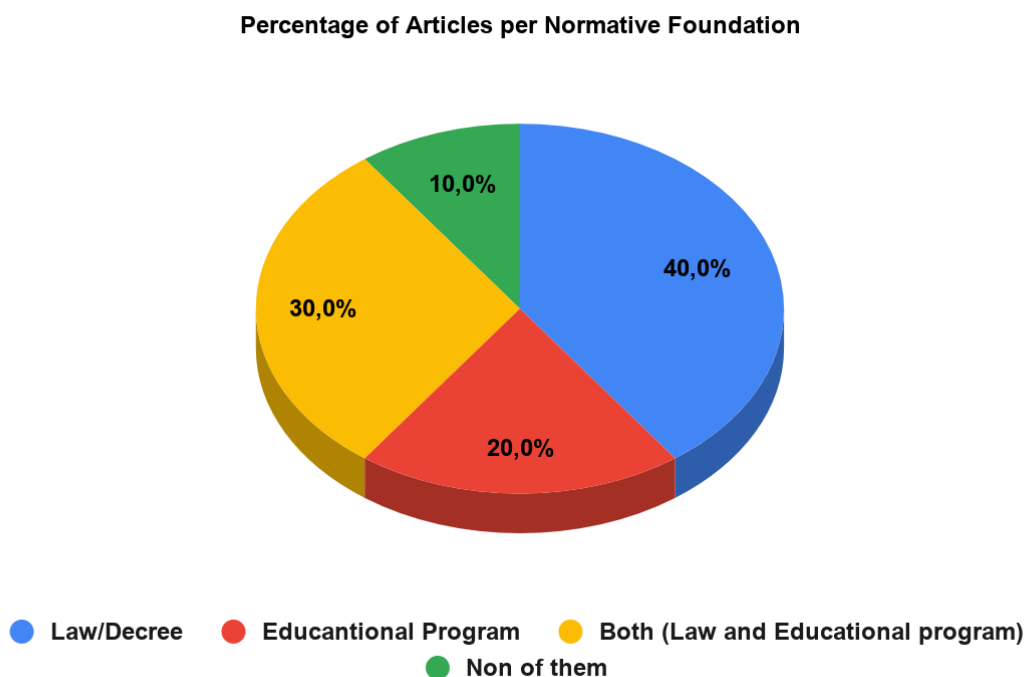


Figure 2

Percentage of Articles Per Normative Foundation

IBE Objectives

During the revision of the IBE models objectives' section, it could be determined that all the relevant articles contained objectives that promoted the Intercultural Bilingual Education model in the schools where the different research studies took place. However, not all the IBE objectives promoted the same focus due to the fact that the countries involved have to take into consideration their indigenous communities needs and, in this way, to make decisions on what to promote and how. As a result of this, it was analyzed that the articles'

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objectives vary from one to another in their nature and focus. Thus, the characteristics found were divided into three categories: schooling, bilingualism, and linguistic and cultural identity. It is important to clarify that some of the articles' objectives fit in more than one subcategory meaning that they promote more than one element.

Schooling

In the schooling category, it was found that 5 articles presented IBE objectives that promote schooling among the indigenous students. In order to understand this category, it is important to know what schooling refers to; this term is understood as the formal education received into a public or private institution. Having this in mind, the main focus of the analyzed objectives was to promote the educational access to indigenous students, but not only the schools access; they also favor modern schooling that is aligned with the indigenous needs. For instance, in article number 5, the objective establishes that:

The objective is to shape a new generation of Wayuu leaders who can salir adelante (get ahead) and ser alguien en la vida (become someone in life), thus becoming educated through modern schooling but also recuperating their indigenous identity and overcoming a sense of inferiority that has developed historically (Ferrero, 2015, p. 289).

Similarly, article number 4 seeks to provide an indigenous education that helps students to unfold in a western context

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The BIEP seeks to integrate the indigenous individual into western society, and into western educational practices and curricular formats (Del Pino and Ferrada, 2019, p. 416).

[...] Its main thrust is to promote the teaching of the country's various indigenous languages among these pupils. (Del Pino and Ferrada, 2019, p.418).

Finally, it was evident that these objectives aimed at providing this modern schooling to indigenous students since they have always been a marginalized population which does not receive an education that considers all their needs, and linguistic and cultural characteristics. This is noticed in article number 7 since the objective says that “This program aims at providing schooling to indigenous children who arrive in Bogotá because of rural violence and for economic reasons” (Pineda, Celis and Rangel, 2019, p. 3), and article number 8 in which the objective establishes that “This program is inspired by global policies that promote cultural pluralism and educational access to marginalized indigenous populations” (Valdiviezo, 2010, p. 27).

Bilingualism

Talking about bilingualism, 2 articles aim at providing literacy to indigenous students in the native language, either Shipibo or Kichwa, and the second language that is Spanish. This is the case of article 1 and 9; for example, article 1 developed by Hornberger & Kvietok (2019), the IBE objective of the Alto Napo community schools of the Peruvian country establish that:

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Alto Napo schools follow a maintenance model of bilingual education, where the goal is to develop Kichwa literacy during grades 1 and 2, introducing Spanish literacy from third grade onwards, such that both languages become medium and subject of instruction. By fifth and sixth grade, the plan is for Spanish to become the medium of instruction for half or more of the school day. (p.10)

It is perceived that the main objective of the schools is to start introducing the Spanish language from third grade once students have developed or acquired a certain literacy level in Kichwa during the first and second schooling grades, and finally start developing instruction in Spanish half of the classes. In this way both languages can reach the same linguistic level.

Revitalization of the Linguistic and Cultural identity

Within this category, it is possible to find those articles whose IBE objective was to revitalize, preserve and strengthen both the indigenous language and culture at the same time. Specifically, there were 3 articles that explicitly addressed this characteristic within their IBE objectives. The first article that exemplifies this feature is the article number 2 developed in Chile, which states that “El fin del PEIB (Intercultural Bilingual Education Program) es preservar la lengua y la cultura de los pueblos originarios y contribuir a la formación de ciudadanos interculturales” (Druker-Ibáñez, 2018, p. 233). What can be seen in the article 2 is that the aim of the IBE model, which is denominated as PEIB, is to preserve the language and culture of the original towns. In the case of the research number 6 from Guatemala, the article mentions that they are seeking to “reforzar la presencia del kaqchikel y la cultura maya en la educación formal, y brindar educación de calidad a familias de escasos recursos” (Igeregí &

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Kultur, 2017, p. 125) that means that when applying the IBE model, the community is looking for the strengthening of the indigenous language (Katchikel) and the Maya culture simultaneously. Similar to this article, the study 3 from Chile, also seeks for the strengthening of the identity, language and culture of the Mapuche community since in the article is stated that “The We Newen school was constituted from the outset around an educational project aimed at providing quality education, mainly based on the strengthening of Mapuche identity, language and culture among its students” (Luna, Telechea and Caniguan, 2018, p. 207)

Different from the previous articles' objectives, which explicitly address a specific category, the case of article 10 by Linares (2017) shows evidence of a different characteristic that does not fit within any other previously mentioned. First, in this article the objective is stated implicitly, and that is the reason why it was more challenging to identify it. However, it could be observed that according to the conclusion' section of the article, the IBE objective is:

To create a bilingual, intercultural learning environment through the incorporation of funds of knowledge, the focus on revitalizing and repurposing indigenous knowledge and local materials, the instruction and use of Quechua and Spanish languages that built on students' experiences and communal knowledge and treated students as lovable human beings, Elena actively embodied and enacted an ethic of care.
(Linares, 2017, p. 520)

In this case, what can be evidenced is that the school made some curricular adaptations, having in mind the IBE general law, in order to supply the needs that the

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community had and, in this way, provide students with important elements that are also considered relevant for their educational process as human beings.

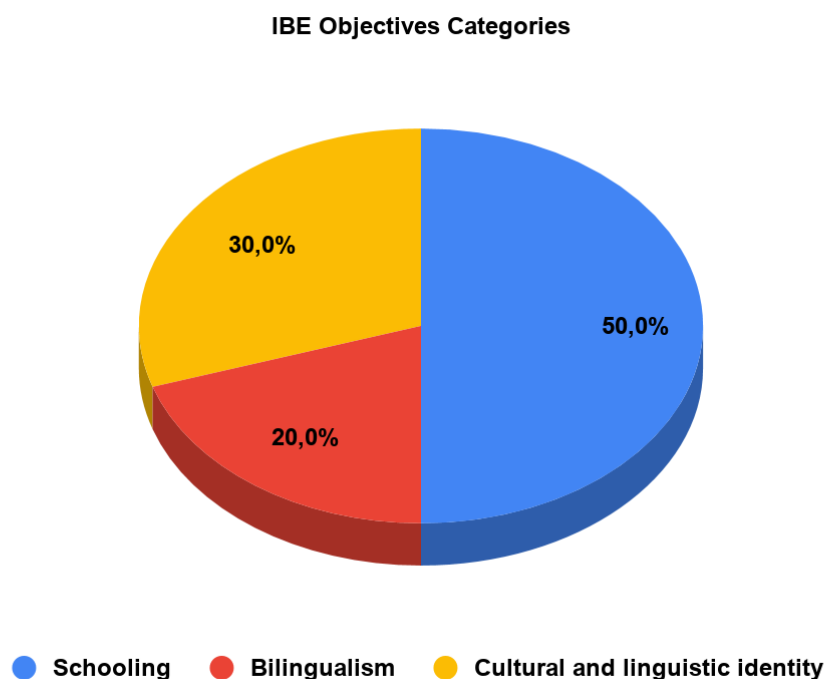


Figure 3

Percentage of Articles per IBE Objectives Category

IBE Methodology

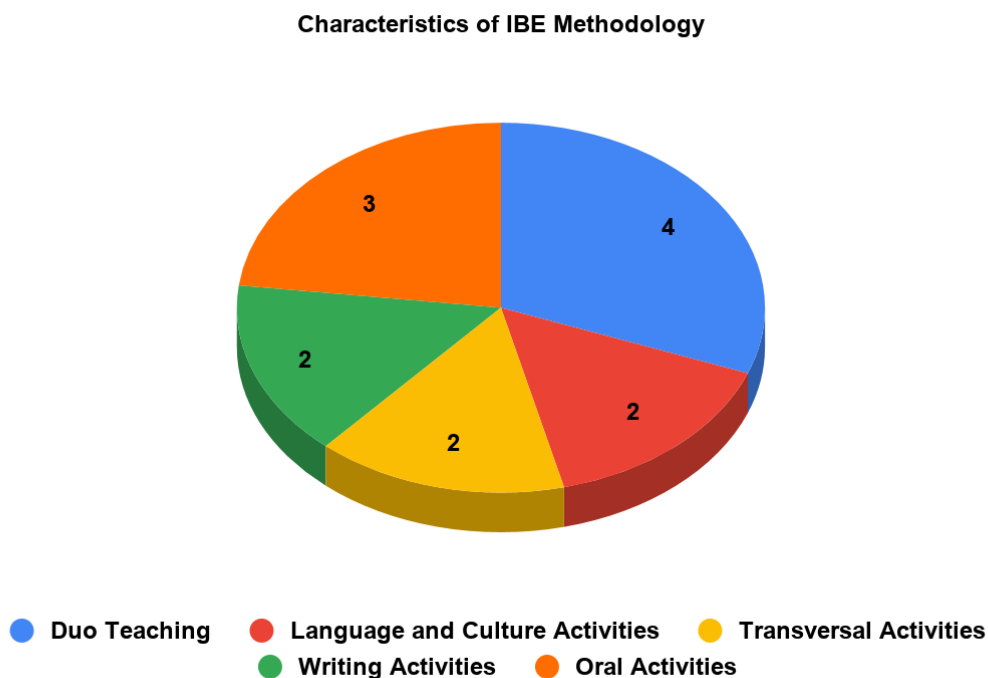
In this section, it is intended to illustrate the information gathered around the IBE methodology. First of all, it is relevant to clarify that the methodologies of the different articles were compounded by two focuses which are the linguistic and cultural; under these focuses, the activities developed are constructed taking into consideration the schools' and

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students' needs. Nevertheless, this monographic paper will report the methodological characteristics identified based on a linguistic perspective. Thus, in order to show the information in a more organized way, the section was categorized into four parts: teaching duo, types of activities, cultural - linguistic activities, and transversality. In the following figure, it is presented the number of articles per the categories previously mentioned. It is important to mention that some articles presented two or more categories, but only the relevant examples will be addressed in the text.

Figure 4

Number of Articles per Characteristic of IBE Methodology



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Teaching Duo (Duplas pedagógicas)

As previously stated there were 4 from 10 articles that presented the characteristic of implementing the strategy of using “duo teaching” or “duplas pedagogicas” in Spanish; this strategy seeks to provide support and strengthen the teaching process. This means that aside from the main teacher, who is in charge of the whole group of students, there is an additional educator who is commonly denominated as “the traditional teacher”; this teacher is usually a member of the indigenous community and, consequently, the one who knows the indigenous culture and language. The first example that illustrates this feature, is the article 2 that mentions that:

Se conforman las “duplas pedagógicas”, con el o la docente a cargo del curso, quien cumple el rol de profesor mentor, y el educador o educadora tradicional, persona indígena hablante de su lengua nativa y que es previamente validada para este efecto por su comunidad, principalmente por considerar que esa persona posee la sabiduría y el conocimiento cultural ancestral de su pueblo, así como la capacidad para transmitir esos conocimientos. [The “pedagogical pairs” are formed, with the teacher in charge of the course, who fulfills the role of mentor teacher, and the traditional educator, an indigenous person who speaks the native language and who is previously validated for this role by his community, mainly because it is considered that this person possesses the ancestral cultural knowledge and wisdom of his community, as well as the ability to transmit the knowledge] (Druker-Ibáñez, 2018, p. 233).

In this article, on one hand, it is possible to evidence that the role of the teacher in charge is to be the “mentor teacher” since is the one with more knowledge and experience; on

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the other hand, the “traditional teacher” who is the indigenous speaker, has the role of giving support to the “mentor” for being the one who is capable of transmitting the indigenous ancestral culture.

Another instance that shows how the “duo teaching” is established, is the article number 3, which states that the “language teachers working together with ‘traditional educators’, who are members of the local community, should integrate the teacher’s pedagogical expertise with the educator’s cultural and linguistic knowledge” (Luna, Telechea & Caniguan, 2018, p.204). This example also shows that the “traditional educators” for being local members of the indigenous communities and mastering the indigenous knowledge, are the ones who must be in charge of providing support in the areas of indigenous language and culture.

Types of Activities

In this second part, it will show two types of activities that were done as part of the methodology implemented in the IBE models/programs; they are writing and oral activities that develop such skills. It is important to have in mind that the language used in the activities is varied; it means that there are activities that were carried out either in the first language (indigenous language) or the second language (Spanish). This use depends mainly on what the teacher wants to emphasize on or the abilities to develop.

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Writing Activities.

In regard to the writing activities, it was found that 2 of 10 articles presented a similar perspective in terms of assessment, but the difference remains on the procedure and the language used. In both articles, students were asked to write a recipe that was familiar with their community. However, at the end, students were assessed having in mind different aspects. For example, in article number 9 by García-Azkoaga & Sullón, establishes that along with the teacher, students chose a recipe that had to be written in Shipibo and Spanish; the main purpose of doing this was for analyzing their writing skills in both languages, having in mind aspects such as ‘text length, textual architecture: textual infrastructure, connection and cohesion mechanisms, and enunciate responsibility mechanics’. It is important to clarify that the students’ first language is Shipibo, but they were also developing skills in the Spanish language at school.

Similarly, and as it was mentioned above, students in article number 10 were also asked to write a recipe taking into consideration certain aspects as well; the main difference is that the teacher, in this case, divided the students per grades level:

[...] The level of work and expectation for the posters depended on the group’s grade level: first-level students created a poster representing the steps involved in making their recipe using solely images; second-level students used image representations of the ingredients, adding written labels of the ingredients; students in the third-level titled the poster, provided illustrations of each step, created a bulleted list of ingredients and made a bulleted list of the steps involved in making the recipe; and the most advanced group carried out all the previous activities (labels, bulleted

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ingredients list and pictographic steps), but their posters included also the step-by-step directions written in complete sentences. (Linares, 2017, p.515)

In this example, it is evidenced that depending on the grade level, the posters were expected to be done under certain requirements. However, the focus remains to the upper grade levels since they had to use the language in a more complex way by writing ‘labels, bulleted ingredients list’ and doing ‘pictographic steps’. Something to highlight is the language to be used is never specified; it means that it is unknown if the upper students developed the poster using their first language (Quechua) or the second (Spanish).

Oral Activities.

Talking about the oral activities, it was found that from 10 studies, only 2 articles were characterized for doing repetition, translation, and elicitation techniques. This is the case of article number 1 by Hornberger & Kvietok, where a teacher called Eric is teaching the students about an animal and elements related with itself, such as habitat and feeding. He shows students a drawing of a peccary with text in it which says ‘¿Qué animal es esto? Es un sajino’. Teacher Eric asks students to question-answer the previous statements out loud, individually and in groups. Then, he starts going around the classroom asking one by one to repeat the statements, correcting the students that were making mistakes, and encouraging the ones who were afraid of speaking (2019, p.17). Here, it could be illustrated that teacher Eric uses elicitation techniques by making students answer the questions he asks about the animal and at the same time, he translates in Spanish what they say in Quechua. This is done with the aim of making them internalize the language after repeating again, and again the same

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information. Moreover, he uses pictures for contextualizing the students what the topic is about, in this case, animals.

A similar case occurs with article number 8 where students have to perform certain activities related with their community practices:

At times, a whole school lesson integrated a community practice in instruction through having BIE students engage in role playing of religious celebrations, community voting, and writing of ‘official’ memoranda to community leaders. In lessons like these, children were instructed to role play and echo phrases in Spanish, placing the emphasis of learning on repetition without a space for students to dialogue or reflect upon content or cultural practices (Field notes, November 2004).

(Valdiviezo, 2010, p.37).

Similar to the previous case, students are also exposed to activities where repetition is involved. They learn to repeat and memorize dialogues or phrases, but there is no space for allowing students to speak freely, to make mistakes while learning the language and, most importantly, to develop elements in regard to oral skills.

Different from the previous examples, article number 3 by Luna, Telechea & Caniguan (2018) presents a different perspective when they state that “Another cultural training that takes place in the ruka is the trawün, a weekly school assembly carried out mainly in Spanish, which also serves, among other things, for the development of the general communication skills of children” (2018, p. 210). It is perceived that the aim of the school with these assemblies in Spanish, is to support the students’ language learning process.

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Language and Culture Activities

Although in this IBE methodology analysis the focus was merely linguistic, it is necessary to clarify that there were 2 of 10 articles which presented a mixed focus. It means that the IBE implementation focuses on both, the language and the indigenous culture. To start with, it is important to highlight that the articles from the Mapuche communities in Chile, were the ones which presented this methodology. As stated in article number 2, “El aprendizaje de la lengua es relevante, pero debe relacionarse con prácticas contextualizadas en el mundo de vida de los estudiantes, lo cual demanda formas distintas de interacción y organización escolar” (Druker-Ibáñez, 2018, p. 239). The activities were characterized by putting into practice their indigenous language (Mapudungun) at the same time that they performed their daily life activities and common traditions. For example, article number 3 exemplifies the following: “Always seated in a circle around the fire, the teacher proposes conversation and exchange routines between students in order to stimulate the use of Mapudungun, simulating the typical forms of daily interaction between Mapuche.” (Course, cited by Luna, Telechea and Caniguan, 2018, p. 210). Another daily life activity that takes place within the school day is the “Chalín”, a Mapuche social act that refers to the greeting. This chalín occurs at first, when the students arrive at the school; nonetheless, it is repeated as a linguistic exercise in each Mapudungun class. But, as stated by Course (Cited by Luna, Telechea and Caniguan, 2018), “[...] The exercise often goes beyond a greeting to become a pentukun, an exchange of questions and answers used preferably within the framework of ceremonies as a source of information on the background of the people who are interacting.” (2018, p. 210).

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Other forms of interaction practiced in classes are the ones in which different oral exchanges are developed. For example, during the language course, children practice different expressions of Mapuche material culture through the learning of *küme kuzaw* (good work) a manual work related with the production of artifacts and handicrafts. The authors state that these activities are carried out in a relaxed environment that contributes to an exchange of other aspects of life such as how to attend to visitors to social and political events where their teachers and family members meet, recreational activities and the narration of riddles.

Finally, both articles agreed that for Mapuche education, the language teaching does not make sense if it is taught with a western methodology. “Para ellos no tiene sentido, por ejemplo, leer sobre los tipos de saludo o la importancia de las rogativas a la tierra o de los bailes tradicionales, ya que esto debe aprenderse en contexto”. [For them, it does not make sense, for example, to read about the types of greeting or the importance of prayers to the earth or traditional dances, since this must be learned in context.] (Druker-Ibáñez, 2018, p. 238). For instance, article number 2 stated that “el aprendizaje de la lengua es relevante, pero debe relacionarse con prácticas contextualizadas en el mundo de vida de los estudiantes, lo cual demanda formas distintas de interacción y organización escolar”. [language learning is relevant, but must be related to contextualized practices in the students' world of life, which requires different forms of interaction and school organization.] (Druker-Ibáñez, 2018 p. 239). Similarly, in article number 3, the teacher in charge of the study mentioned that:

[...] the development of language skills is not accomplished by sitting children down to converse in the language. ‘They learn by doing- she says – so it is important to

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make them work in producing artefacts (bags, cushions and other objects of everyday use), subject to the rule that each object must be given a name in Mapudungun’.

(Luna, Telechea and Caniguan, 2018, p. 211).

Considering the examples previously presented, this mixed focus evidenced that within the Mapuche schools, the language and culture cannot be separated one from the other since they are not subjects that can be taught in an isolated way; for them, teaching the language (Mapudungun) needs to be contextualized throughout daily life interaction. With this methodology, the students have the chance of learning their language through the performance of their typical traditions; at the same time, they also have the chance of reinforcing their cultural practices while incorporating expressions related with the theme that is being studied.

Transversality

Within this category it is possible to evidence those articles that share the characteristic of implementing transversality. When referring to transversality, it means the integration of the indigenous language and culture with other areas into the curriculum such as maths, arts, social sciences and others. Specifically, 2 from 10 articles presented this feature; for instance, one of the study that showed this characteristic is the article number 8 which affirms that:

For each month, the Calendario Comunal specified content and community activities.

The unit plan contained activities in literacy and mathematics which were designed according to the communal theme of the month. The other areas such as social studies

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and science were often integrated into either literacy or mathematics. On several occasions, during observation of classroom practices, the author saw BIE teachers integrating different content areas while ‘teaching (Quechua) culture’. (Valdiviezo, 2010, p. 37)

In this fragment, it is possible to observe that activities related to Quechua culture were commonly integrated and included into content areas such as literacy, mathematics, science and social studies. Besides, the author also affirms that not only the activities were included into the areas, but also the content areas were integrated among them.

Similarly, article number 6 by Igeregi & Kultur (2017) establishes the way in which transversality gradually occurred through time in one of the schools where the study was carried out.

La escuela Nimaläj Kaqchikel Amaq’, decidió incrementar gradualmente la presencia del kaqchikel: empezaron a impartir la educación física y la artística en kaqchikel en 2012, y en 2014 ampliaron aún más la presencia del idioma con matemáticas y computación. En 2016 Nimaläj Kaqchikel Amaq’ puso en marcha un modelo de inmersión total con los alumnos de 3 y 4 años, facilitando la adquisición temprana del kaqchikel. Desde 2017, los niños de 5 y 6 años reciben ya todas las materias en kaqchikel. [[The Nimaläj Kaqchikel Amaq’ school decided to gradually increase the presence of the Kaqchikel: they began teaching physical and artistic education in Kaqchikel in 2012, and in 2014 they further expanded the presence of the language]. (p. 129).

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In the case of the article number 6, it is possible to see that in order for the Nimaläj Kaqchikel Amaq' institution to gradually increase the use of the Kaqchikel which is the indigenous language, they started to transmit the physical education and arts classes in the native language. Then, in 2014 the kaqchikel was also included in areas such as mathematics and computing; and finally, since in 2016 the institution started to implement the strategy of applying a total immersion model with 3 and 4-year-old students; in 2017, 5 and 6 years old students were already able to receive all the subjects in the native language. It means the institution integrated and mainstreamed the kaqchikel knowledge into the other areas.

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Conclusions

The present Systematic Literature Review explored, within the selected articles, the Intercultural Bilingual Education models implemented in Latin America. With the aim of exploring and identifying the characteristics enclosed in an Intercultural Bilingual Education model, the information of the selected articles was reported and analyzed based on elements like type of bilingualism, sociolinguistic context, IBE objectives, and IBE methodology from a linguistic perspective.

Based on what was developed throughout this project, it is established that the posed research question and objectives for this monographic paper were achieved; they will be explored below.

In relation with the first objective about the exploration of databases and countries, it was determined that from the established databases, Oxford and Springerlink were the ones which provided the largest number of bibliography related with the concept of Intercultural Bilingual Education. Moreover, among the results, it was also found that the countries that mostly address this concept and where the model is mostly implemented were Chile and Peru. It is relevant to mention that there were no results that were conducted in countries such as Brazil, Ecuador, or Panama, in spite of being characterized by having a great amount of indigenous populations. In the specific case of the articles which ended up being part of the present literature review, there were two articles from Colombia, four articles from Peru, three articles from Chile, one from Guatemala.

After exploring the concept of IBE throughout the literature, it was concluded that the term Intercultural Bilingual Education is not standardized in all the studies settings. This term

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varies depending on the country (called Intercultural Bilingual Education - IBE, or Bilingual Intercultural Education - BIE); this means that in each country the indigenous schools adapt the model depending on the students' and communities' needs or abilities to strengthen. On one hand, if the community needed to focus on preserving the culture, the term IBE was addressed; on the other hand, if the purpose was revitalizing the language, the term BIE was addressed.

Besides, the term of the educational model changes from setting to setting. In some cases, it was referred to as the Intercultural Bilingual Education model meanwhile, in some others, it was named as the Intercultural Bilingual Education Program (PEIB for its initials in Spanish). Despite the fact that the terms vary from country to country, both share characteristics in their nature and implementation; this means that an educational program has similar features of what an educational model establishes (see Educational Model definition on p. 70.). Both determine learning and teaching objectives, the focuses, the activities and tasks to develop and to work on; meaning that both have the same pedagogical foundations. In order to conclude, no matter how the concept is addressed, either IBE model or BIE program, the importance remains on what the institution wants to focus on and the procedures to carry out considering the community's or the school's needs.

In regards to the sociolinguistic contexts, the IBE models are commonly applied into majority contexts; this means that the model has a tendency of being implemented within reservations, municipalities, and villages where large indigenous populations live. For this reason, the government had the necessity of adapting an educational model that could meet the needs of these large communities. Moreover, it was evidenced that within these majority

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contexts is where language displacement commonly occurs. Therefore, the IBE models, institutions and programs are targeted to be located near guards or within them with the purpose of giving the right of a proper education for these communities.

In relation to the minority context, it was found that in large cities such as Bogotá, few institutions, programs and even laws actually address and apply the IBE model; the reason why this occurs has to do with the fact that most of the large cities in Latin America have the Spanish as the hegemonic language. Hence, due to the lack of functionality that an indigenous language would have in a city like this, the government does not identify the need of adapting laws and institutions that address and foster the indigenous language and culture teaching. Therefore, instead of promoting the indigenous language teaching as a first language, the indigenous speakers are demanded to learn the dominant language and to adapt to the conditions of the context.

Regarding the third objective about the identification of the type of bilingualism, it was identified that the most predominant bilingualism type promoted in the IBE models was the additive. The information presented in the articles described that all students' first language was the indigenous, and the second was Spanish. However, the oral competences in Spanish were low meaning that this language is mainly used in the classroom setting and within short periods of time in academic tasks, different from the indigenous language that is always used at home and through daily life interactions in the community. The decision on when and how to use the language depended heavily on the teacher in charge.

Different from this case, there were some other articles that addressed the recursive bilingualism whose purpose was to revitalize and maintain the indigenous culture and

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language in these communities. This is because most of the elder people spoke the language and practiced many of the cultural activities but, due to a process of acculturation, the native practices were getting lost on the younger generations. Due to this, the decision of reviving their cultural practices was taken within the schools through the implementation of different strategies that could help them to achieve this goal; for instance, duo teaching. Based on this, it is concluded that the decision of what type of bilingualism to promote has to do with the communities' needs, either the development and strengthening of linguistic abilities in the L1 and L2 or the maintenance and revitalization of the linguistic and cultural identities.

In terms of the fourth objective, the main purpose of this monographic paper was to analyze and document the methodological components of the IBE models from a linguistic perspective. To start with, some of the articles showed evidence of schools where there was a specific schedule and time per week to teach the language; for example, an institution from Peru established that Mondays, Wednesdays and Fridays were devoted to the teaching of Quechua language, and Tuesdays and Thursdays to the teaching of Spanish language. This means that the languages are taken as extra subjects within the school curriculum. However, throughout the process, it could be evidenced that some of the language activities carried out were not meaningful at all since the language used was not contextualized with students' reality.

On the contrary, there were other schools where content areas were taught through the use of the L1 or L2. These cases showed that through subjects like mathematics, social and natural sciences, or even arts were taught in the indigenous language adding proper cultural features. Another school reported that no matter the content class, a space around 30 minutes

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had to be devoted to the teaching of Spanish language through an oral or written activity.

Firstly, it is suitable to conclude that either the native or the second language cannot be taught isolated; this means that language learning should be integrated through activities that involve children's reality. It is understood that language teaching cannot be excluded from the indigenous culture teaching inasmuch as the incorporation of both provides the chance of developing students' communicative abilities and, at the same time, of reinforcing their cultural identity. Secondly, since it was evidenced that it is possible for the institutions to integrate the indigenous language and culture with other content areas; transversality can be implemented as a strategy to all IBE models.

Finally, it was evidenced that the teaching training of teachers as part of the models implementation needs to be increased. Normally, in the IBE institutions coexist two types of teachers: on the one hand, there is a traditional teacher who belongs to the community and who may be considered an expert in the language and the culture; on the other hand, there is an educator who is a professional in the teaching field and is in charge of teaching all the content areas. This methodology of having two educators in the classroom is known as duo teaching (See duo teaching on p. 53 for further information), and it has as main purpose to reinforce the knowledge imparted for both teachers at the time that they support each other in the teaching process. One drawback to this methodology may be the fact that the traditional teachers lack formal teaching education and the educator does not have enough knowledge regarding the indigenous community. Gathering this information, it could be concluded that teaching training represents one of the biggest challenges of the IBE models since there is a necessity to strengthen teachers' skills in any area. As a result, the articulation of both educators in the classroom (duo teaching) as a teaching strategy can be effective since it is perceived that this

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methodology represents a help not only for the teachers, but also for the students; thus, educators can provide a quality education no matter their background knowledge.

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Glossary

The following glossary defines three main constructs that will serve as a support for the development of this Systematic Literature Review (SLR). The first construct that will be addressed is the Educational Model by Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008), and Tünnermann (2008). The second construct will be Intercultural Bilingual Education (IBE) through the contributions of Cariman (2015), Williamson (2004), and the Ministry of Education of Guatemala (2009). Thus, this construct will be divided into three sub-concepts that will complement the construct of IBE; these sub-concepts are: Ethno education which will be supported by Ley 115 (1994), Romero (2008), and Artunduaga (2008). Besides, Interculturality that will be introduced by the perspectives of Sartorello (2009), Walsh (2009) and Dietz (2018), and the Linguistic Approach of Bilingualism that will be defined from the notions of Bloomfield (1933), Weiss (1959), and Macnamara (1967).

From this last sub-concept of Linguistic Approach two sub-divisions will be unfolded in order to present four types of bilingualism. This means that there are two notions for bilingualism, monoglossic and heteroglossic; from the monoglossic notion of bilingualism, there can be identified two types of bilingualism, subtractive bilingualism, which will be explored by Lambert (1975), Cummins (1986), Baker (2001) and Signoret (2003), and additive bilingualism, which will be developed by Baker (1992), Souto-Manning (2007), Williams (2007) cited by Otaola (2008), and McComish et. al (2007) cited by Tuafuti, (2010). Furthermore, from the heteroglossic view there are evidenced the Recursive Bilingualism, and Dynamic Bilingualism that are fully defined by García (2009) and García

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(2010). After defining the concept of IBE, the third construct that will be delimited is the Sociolinguistic Contexts through the conception of Holmes (2013) who will define sociolinguistics, focusing on the Majority and Minority Sociolinguistic Contexts. In this part, in order to provide examples for both Majority and Minority contexts, there will be presented some research studies that have evidence of these bilingual contexts; these studies were conducted by Cruz and Lozano (2012), Lagos (2015) and Valiente (2012).

Educational Model

For this monographic paper, an important concept that must be defined is what an educational model is due to the fact that this project is going to analyze the Intercultural Bilingual Education Models taught in Latin America. Given this reason, it is important to note that educational models may have different approaches; however, in this paper this notion will be characterized from a general perspective that allows to identify the main characteristics that an educational model has. Having these ideas in mind, there are some authors such as Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008), and Tünnermann (2008) who give a definition of educational model, and finally, as a case in point, there will point out some crucial features that an educational model should have through the Bilingual and Intercultural Educational Model of Guatemala developed by the National Ministry of Education in Guatemala (2009).

To start with, Tünnermann (2008) defines educational model as the construction in pedagogical terms of the educational paradigms that an institution professes, and that serves as a reference for all the functions it fulfills (teaching, investigation, extension, vinculation

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and other services) in order to make the educational project come true. Therefore, the author states that the educational model should be supported by different aspects such as the history, professed values, the vision, the mission, philosophy, objectives and purposes of the institution. In this sense, the author mentions the case of La Universidad Veracruzana, from Mexico, where he exposes an example of how an educational model is perceived in context. In this university, they conceive an educational model as the tool that aims to ensure that all students acquire the abilities proposed by the UNESCO in the "Declaración Mundial Sobre la Educación para el Siglo XXI" in which it is stated that:

El aprendizaje permanente, el desarrollo autónomo, el trabajo en equipo, la comunicación con diversas audiencias, la creatividad y la innovación en la producción de conocimiento y en el desarrollo de tecnología, la destreza en la solución de problemas, el desarrollo de un espíritu emprendedor, la sensibilidad social y la comprensión de diversas culturas [Lifelong learning, autonomous development, teamwork, communication with diverse audiences, creativity and innovation in the production of knowledge and technology development, problem solving skills, the development of an entrepreneurial spirit, social sensitivity and understanding of diverse cultures] (Tünnermann, 2008, p.17).

Similar to Tünnermann's definition of educational model, Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017) agree that an educational model is a compilation or synthesis of several theories that gather bases within the teaching-learning process; therefore, it aims to respond to some society needs through the implementation of new educational models that train more competent professionals, with human senses and

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abilities to create knowledge. Thus, each educational model must have validity, validation and usefulness according to the historical era in which we are.

Following this idea from Apocada-Orozco, Ortega-Pipper, Verdugo-Blanco, and Reyes- Barribas (2017), Jara (2008) describes the educational model as a synthetic vision of theories or pedagogical approaches that guide specialists and teachers in the systematization of the teaching-learning process. This vision is at the same time a conception of what education means, being a conceptual representation of reality which leads attention to the most important aspects that need to be addressed in that specific context. Some of these aspects are the historical period, the philosophical framework, the legal framework, the organizational framework and the didactic framework. Finally, the National Ministry of Education in Guatemala (2009) in its public document about the Bilingual and Intercultural Educational Model that should be implemented in this region, establishes paramount characteristics of an educational model such as:

- 1. Legal and Normative Frameworks or Foundations**
- 2. Objectives**
- 3. Linguistic and Cultural focuses**
- 4. Pedagogical or Methodological Foundations**
- 5. Assessment**
- 6. Teacher Training (Modelo Educativo Bilingüe e Intercultural, 2009, pp. 19-30, 45- 50, 51 - 36, 37- 92, 102 - 106)**

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Nevertheless, for the development of this monographic paper, only the characteristics from 1 to 4 were used to analyze the information contained in the research articles.

Intercultural Bilingual Education

In this section, the concept of Intercultural Bilingual Education (IBE) will be introduced starting from a general definition given by Cariman (2015) who presents this concept as it is perceived in Europe. Then, the IBE will be addressed by the Ministry of Education of Guatemala (2009) that will provide information about how this term has been adopted in this country, giving it the context of indigenous populations and its specific needs. Finally, Williamson (2004) and Chiodi and Bahamondes (cited in Williamson, 2004) will explain from a general perspective the several interpretations that the IBE has depending on the country and the indigenous populations' needs.

From a general perspective the Intercultural Bilingual Education (IBE) is proposed by Cariman (2015) as an educational model that aims to recognise in terms of language and culture, the minorities of each country. For instance, when talking about Latin American countries, it is important to recognise the historical process behind each country in regards to politics and education. In this sense, governments at the first stage gave to the indigenous languages and cultures the value of a national patrimony, but without taking into account the preservation of this knowledge through educational models. However, due to the indigenous fights for their cultural and linguistic rights, governments of these countries have faced the issue of looking for a suitable alternative in order to respond to these needs. Therefore, the author mentions that around the 1980s “Intercultural Education” started to be spread and

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implemented as a model of education for indigenous people in many Latin American countries. This new perspective started to be applied into curriculums, strategies, programs, and generally, into the educational field. However, the definition of the IBE, and the process of how it is implemented, varies greatly among each country.

Taking into consideration what it was previously exposed, in order to define IBE it is important to state that it does not have an exact definition due to the several perspectives, focuses, and purposes it has in Latin American countries, where the program is currently available. In this sense, the Intercultural Bilingual Education program is defined by the Ministry of Education of Guatemala as:

El Modelo Educativo Bilingüe e Intercultural, es un instrumento técnico, normativo y orientador para el desarrollo efectivo de lineamientos, políticas, programas, proyectos, planes y acciones de la administración educativa en todos los casos dirigidos a regiones y comunidades con población indígena. [The Bilingual and Intercultural Educational Model is a technical, normative and guiding instrument for the effective development of guidelines, policies, programs, projects, plans and actions of the educational administration in all cases directed to regions and communities with indigenous population] (2009, p. 43)

The program is an educational process that develops interculturality as a paramount element which allows the creation of a self-identity and also promotes the acknowledgment of multilingual and pluricultural diversity in a specific country as well as in the rest of the world. Additionally, the IBE program promotes an additive bilingualism that favors the strengthening of the linguistic abilities as well as the learning of a second or third language as

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an alternative to the process. Furthermore, another characteristic is the main role that different indigenous entities have in terms of participation around the decision making of what to teach and how from their knowledge and experience.

An important element to highlight about the IBE educational model is the way in which the Ministry of Education of Guatemala states that this is a fundamental right for children and adolescents with a different socio-cultural background and language; with the main purpose of guaranteeing the improvement of their life conditions. Finally, the purpose of the IBE is:

[...] proporcionar una educación basada en principios humanos, científicos, técnicos, culturales y espirituales que forman integralmente al educando, lo preparen para el trabajo, la convivencia social y les permita el acceso a otros niveles de vida. Cultivar y fomentar las cualidades físicas intelectuales, morales, espirituales y cívicas de la población, basadas en su proceso histórico y en los valores de respeto a la naturaleza y a la persona humana. [provide an education based on human, scientific, technical, cultural and spiritual principles that integrally educate the student, prepare him/her for work, social coexistence and allow them access to other life levels. Cultivate and promote the intellectual, moral, spiritual and civic physical qualities of the population, based on their historical process and the values of respect for nature and the human person] (2009, p. 45).

Similarly, the Ministry of Education in Guatemala, Williamson (2004) presents a notion about IBE, he mentions that intercultural bilingual education does not have a single and precise definition due to the fact that this concept is more related to the indigenous

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education, and its constantly changing relation with the government and the society in general. This is why, its meaning and perception can vary according to each country. The author presents this definition that accomplishes with several requirements of how intercultural bilingual education should be perceived.

According to Chiodi and Bahamondes (cited in Williamson, 2004), IBE is equivalent to indigenous education. They argue that it is an educational model that belongs, and is focused on the indigenous population. That is why, its major characteristic is the participation of indigenous languages and cultures into the teaching learning process. This perception of IBE is important because it evidences the relevance of the role that the minority languages and cultures play in a process of reivindicacion of the indigenous populations as subjects of a society with not only constitutional rights, but practical rights.

Ethno Education

Colombia recognizes its multiethnic and multicultural heritage in the Article # 7 from its Constitución Política de 1991 where it is stated that the government acknowledges and protects its linguistic and cultural diversity. Taking this into consideration, the country has to determine pedagogical principles for maintaining, promoting, and preserving its different ethnic communities by proposing educational models based on their own lifestyles. This construct of Ethno education will be defined through the Ley 115 de 1994 which establishes the right to education for colombian students in general as well as for indigenous populations; then, professor Romero (2008) defines it as a process that allows the indigenous groups to reinforce their identity and improve their quality of life quality. Finally, Artunduaga (2008)

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makes emphasis on aspects such as revitalization and linguistic maintenance as a crucial aspect of identity. It is important to highlight two main aspects; first of all, it is not suitable to give a concise definition of Ethno Education due to the fact that its meaning will depend on historical or political perspectives; and second, it is evident that there is a differentiation between how the governmental institutions perceive the Ethno Education, and how the indigenous communities conceive the term.

In this sense of ideas, the Ley 115 de 1994, article No 55, defines Ethno Education from a political perspective as the education promoted among diverse ethnic groups which have their own language, culture, and traditions. Furthermore, the program intends the identity reinforcement, knowledge promotion, language use, and teacher training in the field. Different from what the Ley 115 proposes, Romero (2008) states that Ethno Education is the process by which the communities internalize, build and develop knowledge, values, and abilities according to their necessities, aspirations and interests which will allow them to play appropriately a role in their context, and project themselves with identity towards other human groups. Similar to Romero (2008), the definition provided by Artunduaga (2008) also has a humanistic perspective, where he establishes that it is a process of revitalization and appreciation of proper lifestyles which aims at the creation of alternatives to solve their needs. He also focuses its attention on the linguistic perspective when states that ethno education can be either monolingual, bilingual or multilingual, but always taking into consideration the indigenous groups' mother tongue as a primary element of identity and thoughts reconstruction.

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Having in mind the definition of Intercultural Bilingual Education (IBE) and Ethno Education, it is suitable to conclude that both of IBE programs born as a necessity of the indigenous groups in Latin-America with a focus on bilingual and intercultural education. Ethno Education which is a political legislation focuses on integrating the values, customs, traditions, beliefs, and languages of the minority Colombian communities.

Interculturality

In order to better understand the concept of Intercultural Bilingual Education, it is important to explore the concept of interculturality. Therefore, in this section Sartorello (2009), Walsh (2009) and Dietz (2018) will provide a broad definition of this term, taking into account history, society, culture, among other concepts.

To begin with, Sartorello (2009) recalls what Edwards stated in his classical theory about “calidad educativa” where he conceives interculturality as the ‘significant’ which means that there is not an absolute definition of the term, but it receives different interpretations depending on the social context, and the individuals who are constantly changing such definition. In this sense, Sartorello (2009) argues that this ‘significant’ must not be taken as a neutral concept, but as a reference for several meanings of interculturality that have been produced throughout history and politics. Therefore, he affirms that in order to give a more precise definition of this concept, it is necessary to focus on aspects such as politics, society, culture and the relation of these terms with the social reality.

Following the same idea about the concept of interculturality given by Sartorello (2009), Walsh (2009) also refers to this concept from a general perspective. She states that it

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is a challenge to define interculturality inasmuch as it entails multiple angles that open a broad and ambiguous discussion about the term. That is why, in order to define the use and the sense that this contemporary age gives to interculturality, the author proposes to look at three different angles that will provide a more concrete definition of this concept. These angles are the relational, functional, and critical viewpoint of interculturality. For instance, the relational refers to the exchange that exists among communities. Secondly, the functional entails the contribution that helps to the growth of a more inclusive world which is oriented to diversification. Finally, the critical viewpoint involves a conscious recognition, and discussion about the hierarchical social structures.

As Walsh (2009) presents three different angles with the purpose of avoiding an ambiguous meaning for the concept of interculturality, Dietz (2018) states that it is necessary to see interculturality through three different perspectives in order to be able to give a clear definition to interculturality. In the first instance, the author mentions the importance of looking at interculturality as a descriptive concept rather than a prescriptive one. It is because from the prescriptive perspective, interculturality is seen as a normative notion where the concept of interculturality is formulated as interculturalism which purpose is to make contemporary societies more aware of an internal diversity. On the contrary, the descriptive view refers to “the quality of those intergroup relations within society” (Dietz, 2018). Another difference that the author remarks in order to understand what interculturality means, is the difference between a static and a dynamic notion of culture. From its origins the concept of ‘intercultural’ has been established based on a static notion of culture, where the relations between cultures are built by people from different cultures. Besides, the communication happens through different elements, patterns, and institutions. Due to the

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processes of “acculturation” that has impacted modernity and has started a model of intercultural exchanges. Thus, the static notion has been substituted by a more dynamic notion which implies an articulation of inter, intra, and transcultural processes for identifying oneself within the society. Last but not least, another difference that provides a broader and clearer perception of interculturality, is the difference between the functional application, and the critical emancipatory application of interculturality. In one hand, there is the functional application that serves as a source to develop social relations taking into account that the causes for exclusion, discrimination, and the existence of asymmetric relations, are merely social and political conditions that define what is standardized. On the other hand, there is the critical application of interculturality where it is necessary to understand how and to what extent the colonial, the empirical ages and the influences have shaped our cultural diversity. Once we are aware of this critical feature of interculturality, we will be able to build new postcolonial identities (Dietz, 2018).

Overall, it can be evidenced that giving a concise, brief and short definition of interculturality is a challenge due to the fact that there is still a great need for creating awareness about this issue among society. In the next concept there will be some approximations to real contexts where the Intercultural Bilingual Education models and interculturality are evidenced.

Linguistic Approach of Bilingualism

In this monographic paper, the section of Linguistic Approach of Bilingualism makes reference to the possible dimensions of bilingualism that could be evidenced into an

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Intercultural Bilingual Education model such as the subtractive, additive, recursive and dynamic dimensions that will be conceptualized later on. However, first, it is necessary to acknowledge what bilingualism means. Here, it is relevant to mention that this concept was addressed a long time ago, and this is the reason why it has suffered many changes throughout the years and also, the reason why it is difficult to establish just one conception of this term. In order to provide some perceptions of bilingualism, some points of view from authors like Bloomfield (1933), Albrecht (2006), Baker (2006), and finally, Garcia and Li (2014) will be taken into consideration.

Historically, the notion of bilingualism was first coined by Bloomfield (1933) who defined it as the “native-like control of two languages”. In other words, bilingualism implies the equal domain of two languages as native speakers do. Nevertheless, this perception has been discussed and analyzed by many scholars since it is a very poor and limited description of what bilingualism is supposed to be. In contrast to the definition provided by Bloomfield (1933), authors like Albrecht (cited in Ekici, 2009) states that for an individual to be considered as bilingual must be able to communicate in two languages; for this, the speaker needs to be constantly exposed and to communicate in both languages or, as he states, show “awareness of the different linguistic settings”. Besides, he claims that a speaker always has a dominant language which tends to be more dynamic, but this can vary depending on the language exposure and personal factors. Another perspective different from what Albrecht mentions, is given by Garcia and Li (2014) who consider bilingualism as a dynamic process; it means that it needs to go beyond the mere development of an L2 in isolation. There are also other aspects which play an important role in the process, such as the environment the speaker is exposed to.

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As it was mentioned in the introduction of this section, there are some dimensions of bilingualism that can be addressed in an IBE model, and that is the reason for their relevance in this project. Such dimensions will be carried out through different authors such as Lambert (1975), Cummins (1986), Baker (2001) and Signoret (2003) in subtractive bilingualism, Baker (1992), Souto-Manning (2007), Williams cited by Otaola (2008), and McComish et. al. cited by Tuafuti, (2010) in additive bilingualism, and finally the perspectives of García (2009) and García (2010) in recursive and dynamic bilingualism.

Subtractive Bilingualism. Subtractive bilingualism is described as the type of bilingualism in which the social context conceives the learning of a second language (L2) as a disadvantage for the child to the achievement and development of his or her own identity (Signoret, 2003). According to Lambert (1975), this type of bilingualism increases the cognitive processes that encourage the improvement of the second language (L2), while consequently decreases the linguistic competencies in the first language (L1). Throughout the performance, L1 is linguistically and culturally replaced by the L2. Similar to what Lambert (1975) stated, Baker (2001) pointed out that a subtractive bilingualism may occur when a second language and culture have been acquired with pressure for replacing the first language. Additionally, he noted that the process of learning a majority second language makes the person's first language and culture less powerful. Continuing with these thoughts, "[...] Subtractive bilingualism typically has a negative effect on students' educational experience. It should be noted that programs may have the stated goal of additive bilingualism, but for a variety of reasons may not achieve that goal" (Cummins, cited in

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Chunyan, 2005, p. 16). Cummins (1986) mentioned that in bilingualism, the learning and development of proficiency in a second language has detrimental effects on the first language. In the same line, subtractive bilingualism may result in lower level of language proficiency in both languages, especially in the academic areas. Valuing and allowing the evolution of the students' native language is an educational strategy that best overcomes subtractive bilingualism. Enclosing the contributions by Lambert (1975), Cummins (1986), Baker (2001), and Signoret (2003), it is suitable to state that subtractive bilingualism carries out a negative impact in the L1 linguistic repertoire, resulting in a loss of cultural identity produced by the substitution of a minority language by a majority one. Such process does not allow the appropriate development of the linguistic functions in any of both languages.

Additive Bilingualism. Additive bilingualism is seen as the main goal of bilingual education since its process does not affect the second language learning nor the first language proficiency. According to Baker and Souto-Manning (cited in Otaola, 2008), additive bilingualism occurs when a second language does not replace the first; rather, the first language is also promoted and developed. Additive bilingualism is linked to higher self-esteem, increased cognitive flexibility, and higher levels of proficiency in a second language. Similarly, the previous assumption, Williams (cited by Otaola, 2008) defines this type of bilingualism as “a process by which students develop both fluency and proficiency in a second language while continuing to develop proficiency in their first” (2007, p.11). Following the ideas presented by Baker (1992) and Souto-Manning (2007), McComish et. al. (cited by Tuafuti, 2010) establish that:

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In additive bilingual contexts learners are empowered to learn when their languages are valued and used as mediums of instruction. Such learners show definite advantages over monolinguals in learning areas such as cognitive flexibility, metalinguistic awareness, communicative sensitivity and field independence. (2007, p. 24.).

Overall, taking into account the contributions made by the previous authors, to define additive bilingualism is paramount to have in mind elements such as culture, the proficiency level and the fluency in both languages, the communication skills and the cognitive flexibility which increase, and at the same time, it helps in personal aspects such as the independence and the self-esteem to bilingual people who have learned a second language under this perspective.

Recursive Bilingualism. According to the heteroglossic perspective of the language, García (2009) defines recursive bilingualism as a theoretical framework that proposes bilingualism as a right for students who are allowed to receive bilingual education with the purpose of revitalizing their own language. Thus, this type of bilingualism enhances the acceptance of the linguistic and cultural differences that exist among populations. In fact, the *Journal of Multilingual Education Research*, García (2010) resumes her definition of recursive bilingualism by referring to the characteristics of the minority groups who enter education with the necessity of recovering their own language. She says that in this case these students would not be “simple bilinguals”, but they would start with a background knowledge

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that will be addressed frequently by the recursive bilingualism in order to move forward in the acquisition of other languages.

Dynamic Bilingualism. As it has been stated by García (2009), the dynamic bilingualism makes part of the heteroglossic viewpoint of the language. This type of bilingualism has a broad notion in its meaning, so it is possible to adapt it to the most diverse contexts where languages are constantly in relation. Therefore, the author offers a clear definition of this concept, she states that dynamic bilingualism is a move away from an additive notion of the language. She refers that it is perceived as translanguaging which is also defined by her as the interchange and harmony of different languages in terms of culture and language. Besides, García (2009) states that this dynamic bilingualism provides the development of several linguistic identities that allows to make responses to specific and general settings where the languages have contact.

A year later, García (2010) restates this definition of dynamic bilingualism by saying that there is a close relation between plurilingualism and dynamic bilingualism. Additionally, she reminds that the view of dynamic bilingualism has to do with '[...] refers to the development of different language practices to varying degrees in order to interact with increasingly multilingual communities' (p, 24.). All in all, dynamic bilingualism is developed in contexts such as a classroom full of different linguistic interactions where the purpose of the dynamic bilingualism is to encourage students to develop and adapt new linguistic practices.

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Sociolinguistic Contexts

The second construct that will be defined is sociolinguistic contexts. It is paramount to acknowledge the importance that this concept will have for this SLR, so in order to start Holmes (2013) states that sociolinguistics is the study of the interaction between language and society, and the way in which they are highly related at a certain point. In her book, the author analyzes the role that language has in a variety of social contexts and its influence. The contexts can be referred to the social and linguistic aspects that surround a particular community. In our field, indigenous communities can be perceived within two sociolinguistic contexts: majority and minority. In this section both contexts will be addressed, using as a resource two primary investigations that show evidence of these contexts. Thus, there will be one study from an international (Hispanic-America) perspective, and another one from a regional (Colombia) perspective.

Minority Contexts

Minority groups are normally defined as a small group of people with linguistic and ethnic differences that divide them from the rest of the major population. An example of how minority groups and majority groups coexist in a context is evidenced in a study carried out by Cruz and Lozano (2012). In this study, the authors present the case of 8 Embera Chamí students who were included in the course of “Procesos básicos 2” from the I.E.D Antonio José Uribe School, located in Bogotá; 11 mestizo students were already part of this course. In this sense, one of the main objectives of this study was to observe how indigenous and mestizo students interacted. For this, the authors observed the interactions through the

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activities that took place in some of the classes, so they found that there was a huge insecurity among the Embera students who had little participation in the activities. According to the authors, this insecurity for interacting is due to the lack of linguistic competences. Also, it was found that the Embera students commonly used their native language in order to exclude the mestizo students from their conversations. To conclude, in relation to the minority contexts, it can be evidenced that the linguistic and ethnic differences among minority and majority populations lead to insecurity or exclusion.

Majority Contexts.

Different from minority contexts, majority sociolinguistic contexts are characterized for having a considerable amount of indigenous populations over Spanish speakers. As a case in point is addressed in the article presented by Valiente (2012) where she exposes a contextualization of an educational reform of the IBE model in the Nicaraguan indigenous communities of Miskito and Sumo-Mayagna. The ‘Proyecto de Fortalecimiento del Servicio Educativo’ carried out between 2000-2006 aimed at the development of educational material with an IBE approach taking into account the region’s linguistic and socio-cultural characteristics. Moving backwards, in 1985, the implementation of the IBE model started in the ethnic group of Sumo-Mayagna with 25 pupils and in the Miskito community with 215 students. Currently, the school located in the RAAN region, in 2005, had 30.000 students, of which 18.000 were from the Miskito ethnicity and 6.000 were from Sumo-Mayagna community; the remaining 6000 were Spanish speakers that also lived in the coastal region. Taking also this data, the educational reform needed to provide more educational material for

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teaching and learning according to the student's context since the material available was only in Spanish and with topics that were decontextualized to indigenous communities' realities. Additionally, many of the teachers did not speak the native languages of the community, so this obstructed the process of the IBE model. From this, the Minister of Education proposed appropriate educational changes in order to provide educational quality. The reform aimed: the development of educational material to 5th to 6th grade selecting carefully the topics to be addressed that were connected with the indigenous student's reality with an IBE approach, teacher vocational training in terms of IBE methodology and in native languages, and the selection of topics to be taught in Spanish.

As it is perceived, in this case, the educational reform was mainly directed to the improvement of the quality in education with the IBE approach since the majority population were from ethnic groups. Nevertheless, this can be considered unequal with the Spanish speakers since education should provide opportunities for learning to all students, including the ones who do not belong to the same ethnic group.

As a manner of conclusion, it is relevant to mention that despite having a sociolinguistic context where indigenous groups are dominant, inequalities are still evident in terms of language and socio-cultural aspects. The Sumo-Mayagna and Miskito communities demonstrated inequalities in terms of education for their Spanish Speakers students. They also needed to ensure that all students accomplish the corresponding abilities for life despite belonging to a different ethnic race.

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